

I-7



Digitized by the Internet Archive
in 2015

<https://archive.org/details/lifelightforwome315woma>

Life and Light for Woman.

VOL. XXXI.

MAY, 1901.

No. 5.



DAIBUTZ, OR JAPANESE BUDDHA. (See page 217.)

BUDDHISM.

BY MRS. S. B. CAPRON.

ALL religions demand personality. The founder must have a strongly marked personal character. While Buddhism once exerted its power over one third of the human race, it is now found only in Ceylon, Burmah and Siam, and in a mixed form in Thibet and Mongolia, with variations in China and Japan. There are probably not more than one hundred millions true Buddhists in the world. There has always been a noticeable interest in Buddhism and its founder, even to this day.

There seems to be no really trustworthy record of the life of Gautama Buddha. He lived about the fifth century before Christ, and was characterized as a great teacher, with beauty of face, dignity in manner, and rare magnetism in influence. In character he was earnest, intense and simple.

Buddha was born, it is generally conceded, about the year 500 B. C. in a town in modern Oude in India, about one hundred miles northwest from Benares. Though gifted and popular, his thoughts were intent upon the sights of suffering and death. This led him, at the age of twenty-nine, to form the purpose of entering upon a monastic life, and thus to abandon his wife and son and all worldly ties for asceticism and self-renunciation. For six years he sought peace of mind by prolonged fastings, even reducing his daily allowance of food to a single grain of rice. Sitting for hours at a time, unsheltered from wind, sun, rain and cold, he gave himself up to the severest bodily austerities. No divine enlightenment came to relieve the intense craving of this soul. Alas! there was no human messenger inwrought with the love and sympathy of the Light of the World to bring to him a shining faith.

Gautama Buddha then sought a life of profound meditation, suggested by his training in Hinduism. This is a custom existing to this day. He passed through the severest struggles between his renunciation of all earthly interests and his craving for home, wife and little son. He was now thirty-five years of age. Having passed one morning into an ecstatic state of mind he professed to have found deliverance. He was no longer Gautama, but was to be henceforth known as Buddha, the Enlightened. He never claimed to be the medium of supernatural revelation. The inward illumination was all his own. The tree under which he then sat became celebrated as the "tree of knowledge and enlightenment." Known as the Bo tree it is a symbol dear to all Buddhists.

Buddha now passed through forty-nine days of fasting and came forth to proclaim his gospel, which is known as "the eight-fold path," as follows:—

Right belief in Buddha and his teachings.



A YOUNG BUDDHIST PRIEST.

Right resolve in abandoning family ties.

Right speech in recitation of Buddhist doctrines.

Right work is that of a monk.

Right livelihood is living by alms.

Right exercise is suppressing one's self.

Right mind is remembering the temptations of the body.

Right mental concentration is a trance-like quietude.

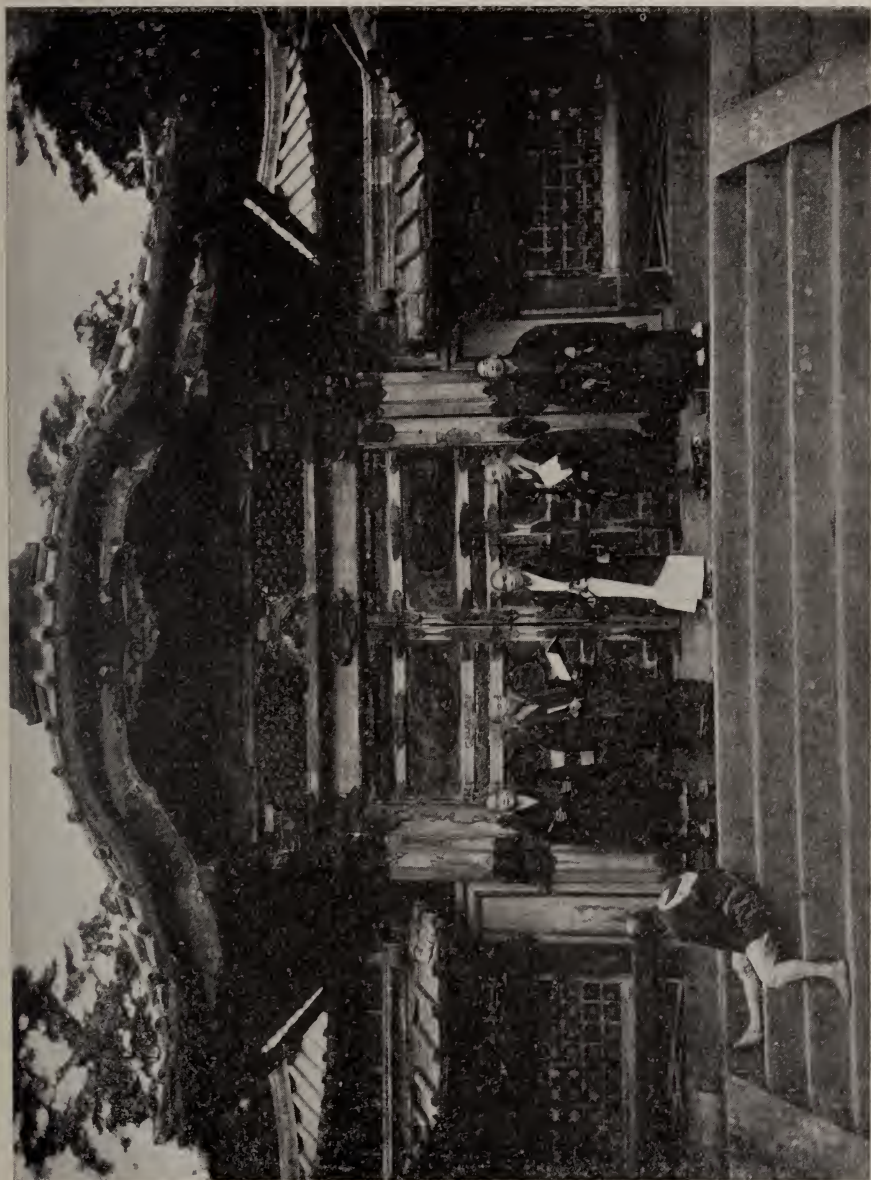
Buddha then instituted an order of sixty monks, all from the upper classes. These were sent everywhere to proclaim this gospel of deliverance, and shortly one thousand monks were enrolled. A monastic order was incorporated, with rules of discipline and incessant itineracies which rapidly propagated Buddhism. Buddha died at the age of eighty,—probably about 420 B. C.

The secret of this rapidly extending religion, if such it may be called, may well be considered.

He proclaimed a universal brotherhood, common to all, which was attractive. He was the first, probably, to introduce preaching to the multitudes in India. His methods were practical, his own manner winning, and his use of parables and illustrations abundant. He used language adapted to the common people; and, as he wrote nothing, his repeated teachings became familiar to the masses among whom he and his followers were continually moving. It seemed to be the time when some relief from the burdens of caste and rigid ceremonials was needed. Having founded the orders of monks and nuns, Buddha had the sagacity to introduce lay brethren, since he must take the world as it was. This resulted in a distinction between laity and priesthood, which left the former free from the restraints of the latter. A vast number became Buddhists who were ignorant of the whole code of asceticism given by Buddha, and who drifted along in their easy-going lives.

Then, again, the Buddhist foundation of monkhood led to enormous wealth, which, instead of being devoted to personal luxury, was spent upon immense monasteries, temples and monuments to commemorate the great leader. The most ancient and stupendous ruins in India and the vast underground structures were reared by these monks. Costly temples are always fascinating to the crowd.

After the death of Buddha councils of monks were held, continuing sometimes for months, and the third council was remarkable for the decision to propagate Buddhism by missions. Three gatherings at successive periods took place to settle on the true canon of the Dharma. This was a collection of the teachings of Buddha and was written in the vernacular of the



A BUDDHIST TEMPLE AND PRIESTS IN JAPAN.

people, and was a large factor in spreading the religion of the revered founder. Unlike the sacred Scriptures of all other religions the Dharma lays no claim to supernatural inspiration. Its doctrines are purely human. The Veda of the Brahmins was written in Sanscrit, in an alphabet supposed to come from heaven. The Dharma was written in common language, and yet is believed to have become the means of literary culture among uncivilized races. It may be noticed that an English translation would contain twice as many words as our Bible.

Mention must again be made of the Third Council of one thousand monks, which dates the beginning of missionary effort. The great King Asoka, called the Constantine of Buddhism, gave his power and influence to sending missionaries in all directions. His son was the first to carry the doctrine to Ceylon. His authority extended over a number of petty princes, and the greatest importance, in these days, is attached to the finding of his inscriptions as authentic records. One of these is addressed to the Third Council. He was so zealous a Buddhist that he is said to have supported 64,000 monks. Such wealth and influence devoted to missionary effort would do the same for the great Founder of Christianity. The power of the personality of the disciple is second only to that of the Divine Master.

Orders of monks naturally found their way into Burmah and Ceylon, where more distinctive traces of true Buddhism are seen to-day than elsewhere. When the thirteenth century recorded the great phases of history in India, Buddhism had quietly passed away.

Buddhism was introduced into China by its monks about the year 75, and was followed by Chinese pilgrims who carried with them such secrets as appealed to them. In China, as elsewhere, the countries themselves have modified the religion, and this is significantly true in Thibet. It seems like an organization of its own with the Grand Lama as its head, and needs a volume by itself. Mongolia received it from Thibet with the written characters and literature which Thibet is said to have received from the Buddhist teachers of India.

The causes which led to the decay of this great system may be traced. It does not recognize a Creator nor man's dependence upon a higher power. It brought no hope of immortality. It had no true idea of sin, and gave no hope of escape from its consequences but such as one must furnish from himself. It had no place for prayer; and to whom could one offer worship or praise? Faith, hope and love were not words in its creed. It had patience, gentleness and a wonderful missionary zeal, but there was no supreme and glorious Personality, moving through the ages and winning devotion to himself in every land.

Buddha, the founder of Buddhism, is dead. The highest aim of his system was the utter extinction of personal identity. He could not say, "I am He that liveth and was dead, and behold I am alive forevermore."

JAPAN.

INFLUENCE OF BUDDHISM UPON THE HOMES IN JAPAN.

BY DR. MARY A. HOLBROOK.

BEFORE the wave of Western learning had reached Japan the religion of Buddha was largely superseded, among the educated, by the philosophy of Confucius, which in turn has been succeeded in great part by modern agnosticism and infidelity; so that among the educated of all classes large numbers, desiring the good things of modern civilization without the restraints of religion, have come to feel that religion of any sort is only for the superstitious and ignorant.

If it be true, as Professor Chamberlain of the Imperial University states, that the educated Japanese knows nothing about Buddhism, we need not be surprised to find an utter ignorance upon the subject among the women of the homes. "It is our custom," is the invariable reply to any question concerning their worship in the temple or before the family shrine. And it is to the social and religious customs of the people, that last citadel of an ancient belief, that we must look to appreciate the influence it still has upon the people.

Were the adherents of Buddhism distinct from those of Shintoism or Confucianism, it would be easier to estimate the influence of any one system upon the life; but as it is, all three are so intimately interwoven in practice that it is extremely difficult to form a correct estimate.

The saying that "every Japanese is born a Shintoist, lives a Confucianist and dies a Buddhist" illustrates this well. At birth every child is placed under the care of some Shinto deity for protection from disaster of all kinds. In after life, in his moral relations with his fellow-men, he is governed by the Confucian code of ethics, while his burial is with Buddhistic ceremony. But practically there is not even this clearly defined distinction, the god-shelf in nearly every house containing both Shinto and Buddhistic shrines worshiped together, and the gods themselves have become so very much confused that few would be able to classify them.

In studying the institution of the home in Japan we find that there are elements quite different from what we meet with here. The family, not the individual, is the unit of the nation; and the perpetuation of the "house"

rather than the establishment of a home is the fundamental idea in marriage. So great is the dread of extinction of the family name, that in sonless homes grown boys or young men are adopted to become the future husband of the daughter, taking her family name and so continuing the line. This idea was also largely responsible at first for the establishment of the system of concubinage, which "has had a limited and rather honorable place."

As in the national life, so in the life of the family, loyalty is the fundamental principle—loyalty rather than love; loyalty of son to father, of wife to husband, of younger son to older, and this, too, expressed in terms of inferiority and superiority with corresponding service rendered, whose tendency is to develop despotic selfishness in the one and a servile attitude in the other in place of mutual good comradeship. In national life this all-controlling principle of loyalty has developed a patriotism and love of country unsurpassed in the world; as is illustrated in the present condition of affairs in China, where the Japanese soldiers, for the sake of the good name of their country before the other nations, show a self-restraint and an obedience to officers that puts the armies of all the other nations quite to shame. It will be noticed that in the five relations of lord and retainer, father and son, husband and wife, elder brother and younger brother, friend and friend, the relation of wife to husband is put below that of son to father, while the daughters are not mentioned at all.

This principle of loyalty is as fundamental in the strongest Buddhistic family as in any other; and yet, in tracing the idea back to the origin of things, we find the root of it in earliest historic times in one of the principal tenets of Shintoism, viz., "Follow your natural impulses and obey the Mikado's decrees." In the thousand years that Buddhism engulfed Shintoism, or rather was amalgamated with it, blind obedience to government still remained a prominent feature. So when Buddhism, in turn, was superseded in the educated classes by Confucianism, the soil may be said to have been prepared for the reception and universal adoption of this whole system of loyalty, the emphasis being placed, not as in China upon filial piety, but upon loyalty to those in authority. The man who deserted parents, wife and children, even committing murder and *harakiri*, for the sake of the feudal lord, received great public honor, and became even a deified hero. Thus we see that the home held a very secondary place in the minds and hearts of the people.

Often the aged father, because of this practice, bereft of the natural supports of the family, would sell the daughter into prostitute slavery; and the daughter, far from feeling degradation for her position, received great honor for her sacrifice for her aged parents,—and this is no ancient custom,

merely, but has prevailed unquestioned till very recent time. As a result of this estimate of the home it is not strange that concubinage and divorce should easily follow.

While it is thus seen that Shintoism is responsible for the germ, and Confucianism for the full fruitage of the system, Buddhism had for long centuries a no unimportant part in keeping alive, and, to a degree, nurturing a system that, though from the national standpoint is full of strength and vitality as concerns the family, the results are such as to menace the moral life of the nation itself.

But what of positive value and helpfulness to the home has Buddhism bequeathed? At the time of the amalgamation of Shintoism with Buddhism the Japanese house was a hut; and though the social position of woman was higher than it afterwards became, her life was barren, as, indeed, all life was barbaric.

Though the Buddhist religion taught the transmigration of soul and the consequent wickedness of the taking of animal life, thus depriving the people of nutritious food, the priests introduced new articles of food from Korea and China, and themselves became expert cooks and taught the art, and thus in a measure made up for the deprivation.

Buddhism brought architecture, art and education to the higher classes, and we read that "at the beginning of the seventh century the literature was chiefly the work of the Buddhist priests and the women of the imperial court." With the comforts of the home multiplied and life made easier, artistic industries were introduced and a world-famed school of Japanese art developed, of which we see the effect in every department of home life to-day.

Though Buddhism does not concern itself largely with ethics it has developed a code of polite usage, and corresponding forms of expression, that seem almost to form an ethical standard as strict and perhaps more binding than the Confucian code.

The priests became the educational leaders, and established temple schools for the children of the common people as well as for the well-to-do. They established a system of *kana*, or common script, thus making it possible for the women to read, and so making the secluded home life more enjoyable.

According to the older Buddhistic systems only a mother of sons could hope for future life, except to be born into the body of some animal; but the *shin* sect, or reformed Buddhism, now the strongest sect of all, brought the hope of heaven to all womankind through faith in Buddha. By thus giving the hope of something beyond this life, as well as by its gorgeous

ritual, Buddhism has a hold upon the common people, discarded by the educated though it may be, and by those who seek the moral reformation and the spiritual regeneration of the nation.

But what influence does Buddhism have to-day upon the Christian home? What is there of danger in its influence?

In studying the history of this religion, one of its remarkable properties seems to be its power of adaptation and absorption; so that the Buddhism of New Japan is not only different from that of China and India, but very different also from that of Old Japan,—and in this power of adaptation and absorption lies its danger to Christianity. The proposition of the priests “to make Jesus one of the incarnations of Buddha” shows the trend in this direction; and it is by the hope of prolonging life in a religious system already doomed to death that this transfusion of the life-giving blood of vital Christianity is attempted. But it is the patch of unfulled cloth upon the old garment whose rent will, in the end, be made the larger. Although, as we have seen, Buddhism has brought much of æsthetic beauty into the home life, yet as in other non-Christian religions it fails to regenerate the individual or purify the family.

LAST HOURS OF OUR FRIENDS IN PAO-TING-FU.

Through the kindness of the father of our dear missionary Miss Annie Gould, we are able to give the following new items as to the last hours of our friends in Pao-ting-fu. The statement comes from the same army officer who gave the particulars printed in our January number. He desires to correct some errors in his former statement, which crept in through the unreliable sources of information. This present one is sent after a week of the most searching investigation possible, and is supposed to be substantially correct. It is with some hesitation that we bring up the painful details again, but since there were errors in the previous description we feel that it is due to our readers to know the exact truth so far as we can obtain it.

A STATEMENT AND ACCOUNT OF THE TREATMENT AND DEATH OF CERTAIN AMERICAN MISSIONARIES AT PAO-TING-FU, JULY 1, 1900.

THE following statement is made from accounts of numerous persons and believed to be substantially correct, though little direct testimony of eye-witnesses can be secured, and that bearing only upon some stages of the occurrences.

It must also be borne in mind that the events to be described happened nearly four months ago, and, except in a general way, have passed from the minds of most people here; that immediately following the occurrences they were much talked about, so that different versions and stories were currently believed to be true; that the principal actors have fled; that few

persons can now be found who will admit having been present ; and, above all, the slight regard in which the truth is held by the Chinese people.

In the American Board Mission compound, located in the south suburb, lived the following American missionaries ; viz., Rev. Mr. Pitkin, Miss Morrill, Miss Gould. Near by, in another compound, the following English missionaries lived : Mr. and Mrs. Bagnall and one child, Mr. William Cooper.

About seven A. M. on the fifth day of the sixth Chinese month (July 1, 1900), while local excitement ran very high, the American Board Mission compound was attacked by Boxers, accompanied by a throng of looting villagers. Mr. Pitkin had already heard of the conduct of the Boxers in attacking the mission to the north of the city, and during the night prepared for the worst, writing a letter of farewell to his wife and friends and burying it with certain small articles of personal and church property near the corner of the house. All were dug up by the Chinese and have not been recovered. The two women, who had occupied a house at the farther end of the compound, had been brought to Mr. Pitkin's house, and, upon being attacked, all took refuge in the chapel, and later in a smaller building near by. Mr. Pitkin was armed with a revolver, with which he defended himself and his charges until the ammunition was exhausted, when the crowd poured into the house and seized the occupants, dragging them out. In the melee Mr. Pitkin was shot and then beheaded, his body buried with six or seven Chinese Christians in one pit just outside the compound wall. The head was carried away and into the city, and, it is generally reported, taken into the Yamen of the Nieh-Tai, Ting Yung, as an evidence of the good work of the Boxers, and was seen no more.

During this time and later a force of about thirty Chinese soldiers stood outside the gate of the Pitkin compound with a knowledge of the proceedings, but taking no active part therein. They appeared to have remained neutral, doing nothing.

Miss Gould and Miss Morrill were taken out of the compound and into the city. Miss Gould appears to have been so greatly frightened by the rough and brutal conduct of the Chinese that she had fainted from shock and fear, and remained in a more or less comatose condition for sometime and was unable to walk. She was accordingly bound hand and foot and slung on a pole or lance, and taken to the city. Miss Morrill, being a fearless woman of considerable moral strength, was able to walk and did so. In this manner, Miss Gould being carried and Miss Morrill walking but being led by the hair, they were taken to the Chi-Sheng-An Temple, in the southeast corner of the city near the wall, one of the headquarters of the Boxers, where they remained

all day. *En route* the streets were thronged with people, many of whom clutched and tore the clothing of the two women, which soon was much tattered, but no deliberate effort to parade them in a nude state was made. Neither does it appear that they were violated,—such, in fact, is highly improbable,—but they were roughly handled and knocked about.

Chinese Christians and servants in the American Board Mission compound, to the number of perhaps ten, also perished about the time of Mr. Pitkin's death, and were buried with his body.

During the day Mr. and Mrs. Bagnall, one child and Mr. William Cooper were also brought to the Chi-Sheng-An Temple, and presumably all were put through a form of examination as to their guilt, according to the general custom of the Boxers. The experiences of the Bagnall party are not touched upon until this time, having no direct bearing upon the treatment of Americans.

Late in the afternoon, about six o'clock, perhaps, the entire party were conducted out of the city. During the day Miss Gould had recovered her strength and self-possession and was able to walk.

The following method was adopted: The hands were bound and held in front of the body, the wrists about the height of the neck; a rope was then tied about the wrists, passing to the rear around the neck, thence to the wrists of the next person behind, thence about the neck and so on. The child was not bound, but ran along clinging to her mother's dress.

The end of the rope in front was seized by two men, and the doomed party thus led in single file, all bound together like Chinese criminals, viewed by an immense throng of the populace, were led through the streets, passing out of the South Gate to the place of execution at the southeast corner of the wall, between the moat and the wall.

Here all were executed by being beheaded, except the child, which was spared by a Boxer. The bodies and heads were insecurely buried in one pit about forty yards from the south wall and about seventy yards west of the corner. Both compounds and graves were personally visited by me.

LETTER FROM PASTOR MENG.

Among the most prominent Christian workers in Pao-ting-fu for many years have been a family named Meng; the father and two sons being native pastors, and a daughter, Mrs. Tu, an earnest Bible woman. The two pastors went to attend the annual meeting of the mission at Tung-cho last spring, and were there at the time of the Boxer uprising. The older one went immediately to Pao-ting-fu, meeting all efforts to detain him in Peking with the answer: "My place is with Mr. Pitkin. He needs me." He stood in his place by Mr. Pitkin in the last hours, and they fell together. The younger brother—the writer of the letter—started for Pao-ting-fu a day later,

but did not reach Tientsin till after the railroad to Pao-ting-fu was destroyed, and he remained there through the summer with his wife and little son Moody [named for Rev. D. L. Moody], and later another son was born named T'ien Pao, meaning Heaven protects. The letter was written to Rev. Geo. H. Ewing, in this country, and is as follows:—

ON the 19th day of the second 8th month I went with Mr. Lowrie, accompanying English troops, and on the 27th arrived in Pao-ting-fu (October). In the evening I passed through San-chia-chuang and Chi-fang-t'ou and saw only one cat and heard the barking of one dog until I came to the west side of our mission compound, having first passed the China Inland Mission and our hospital court. Then I heard the sound of Li Chin Liang's voice in conversation, and I knew indeed that the sixteen rooms in the adobe buildings on the north side of the road were not yet destroyed. I met there Li Tzu Jen and a number of others. On the 28th, which was Sunday, we had a meeting with thirty or more present. From that time on I went with the Christians into the houses of the neighbors looking for things. Every family had some. To sum it all up there were iron roofing, bricks, and especially doors, windows, hospital beds, tables, chairs, clothing, utensils, etc. Later on all the nations issued proclamations to quiet the populace. In our mission quarters there were many women and children very much in need of help. I decided with Mr. Lowrie to go with the Italian consul to Tientsin; then, because Moody and his mother had already gone with Dr. Sheffield to Peking, I also made the trip to Peking, and saw there the missionaries and the friends of the two churches of Peking and Tung-cho, and heard them narrate their stories. Then I knew that it was the Lord's own hand that led each one, and it all issued from the Divine storehouse of grace.

I waited till Pao-ting-fu mission matters were decided upon, and upon the 9th day of the 10th month we reached Pao-ting-fu in safety. We learned that on the 15th of 9th month the Provincial Treasurer, T'ing Yung, the city guard, K'uei Pin, and the military official, Wang Chan K'uei, were beheaded, and the City Fathers fined one hundred thousand taels. Shen Chia Pen of the Nan Ssu was degraded from office, so that something like peace was restored. Now the German and French have established the Ch'uan-li-ssu so that the people are still more at peace. The Catholics are also gathering themselves together a little. Since my arrival here, with regard to the one matter of indemnification, I have not yet sent anyone down into the country, but several villages have of their own free will sent an ample quantity of grain, flour, silver and cash. The Italian consul has also presented us with more than two thousand catties of salt; of garments, single and double thickness, skin garments and wadded clothes, between one thousand and fifteen hundred pieces. From a certain portion of the city were

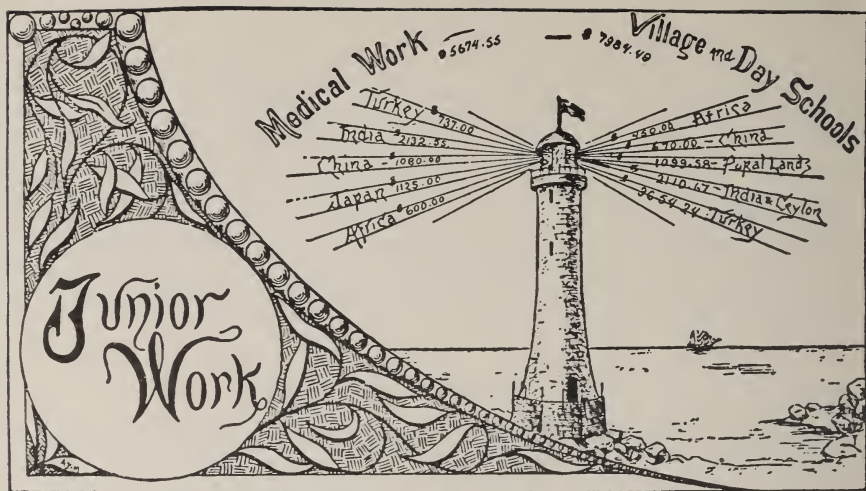
sent three thousand catties of millet and a large quantity of cotton, so that at present the Christians have a sufficient supply of food and clothing. Aside from this there are in store ten thousand catties of grain, more than two thousand strings of cash, and eight hundred taels of silver. We are occupying seven compounds, in all more than ninety rooms. Four of these compounds are for temporary use only. We have opened the two girls' schools with fifteen pupils in all. The teachers are Ch'ing T'ang's wife and Ch'ing Hsiang's sister. In the boys' school are forty or more pupils. The teachers are Kung Jun T'ien and Kao Yuan Shun and T'ien Ho Fu. Another school of twenty-two pupils is taught by Ts'ui Shan and Lin Tueh Wen. Besides these there are thirty women with no suitable teacher. Aside from the bricks in the walls of the two mission compounds there are one hundred and ninety thousand whole bricks. French soldiers daily enter the city; probably it is to borrow, for they keep accounts.

We have our meetings for the most part underneath the wide heaven. Once there were one hundred and fifty-six present. On the first Sunday of the new year we decided to take a contribution; it amounted to two thousand and seventy-four cash. We are now keeping one dog and one sheep. On Christmas day when the Heavenly Lamb was born this sheep gave birth to a perfectly white little lamb. We also have one horse, a mule and donkey which daily grind out the grain and the flour sold at cost to the inhabitants of the place. Just now Deacon T'ien and Deacon Sun and Chai Lao Ch'ing are out on a tour of inspection of the country outstations. They will soon return. I have written you three letters but do not know if they have reached you or not. Day before yesterday your long letter came and I have read it to a good many. They are all ten parts glad and want you to return quickly. The bodies of my brother and sister and children, and especially of Mr. Pitkin and Mrs. Pai, have been recovered, some twenty-one in all. We are only waiting for peace to be restored to conduct the funeral services. (Another letter mentions the execution of high officials near Miss Morrill's grave outside the southeast corner of the city. Hence I infer that the bodies of the two ladies were also recovered.—G. H. E.) The money which you secured for the Christians can remain in Mr. Wilder's hands. Now I have a matter which I wish to talk over with you carefully. Of all the ten children of my brother and sister only Titus is left alive (oldest son of the elder pastor). I want him to become a "man upon a man." When I was in Tientsin there was a Japanese gentleman, who with his whole family are Christians, and who wish to take Titus as his pupil either this winter or next summer, and educate him in school in Japan. Although I was ten parts pleased with that gentleman, and loved him much, yet, because my father has now been twenty years in the holy church, and my brother and sister have laid down their lives for the faith while connected with the American church, I therefore look upon America as my master teacher, as my

man of grace. It is Americans who best know the hearts of all my family. So I want to ask you to think it over, plan and send a prompt reply. At present Titus, Wang, Chi Shan, Lien Chun and Wen Han, together with the other students formerly at Tung-cho, are all at school at Peking. With us here, besides those at school and those in station class, the rest are divided into four classes which meet for Bible study every evening, the exercises closing with worship. Yesterday evening I was studying with a dozen men in First Samuel iii, and came to the eighteenth verse—Eli said, "It is the Lord; let him do what seemeth him good." I think that disciples of Christ who in this life meet suffering ought with one heart to say with Eli these words. . . .

A SACRIFICE OF LIFE.

I REMEMBER one dear old man who came to the missionary in charge of the station with an important matter upon his mind. He had for a number of years traveled frequently with my husband as his coolie on medical journeys. He had been a Christian for many years, and was loved and respected by us all. The missionary was somewhat surprised when dear old Mr. Lee requested a private interview, saying he had a serious communication to make. They went together into a little study, and when the door was shut the old man unfolded what was on his mind. "It is just possible," he said, "that before long I may be taken away. I expect to die suddenly. You are the pastor of the church, and in this case I should like you to understand the reason of my removal." The missionary, greatly surprised, waited for further confidences. "I have been thinking," continued the old man, "about Mr. Hudson Taylor. He has been much upon my heart. I have heard of his being seriously ill in Western China, and I am constantly grieved that he should be laid aside. His life is very precious. It seems to me that the Church of God cannot do without him." It is, perhaps, necessary to explain at this point that the dear native Christians in connection with our own mission in China have, in many instances, quite an exaggerated idea of the position of the beloved Director of the Mission. They seem to think of him as the head of the Church Militant, in comparison with whom even the Pope of Rome himself sinks into insignificance! And no amount of explanation on our part succeeds in entirely disabusing them of this idea. "My life," pursued the dear old man, "is not much good anyway. I am an uneducated man, and it would be no great loss were I to be taken away. But we cannot do without Mr. Hudson Taylor, and so I have reverently entered into an arrangement with the Lord. In the ordinary course of things my life might be prolonged another ten or twelve years; but I have been asking the Lord if he will graciously take the remaining years of my life and add them on to Mr. Taylor's life. It is very important that he should be spared as long as possible. And so, if I should die suddenly, you, sir, would understand the reason why, and not be surprised." All this was said most simply and with touching earnestness, and no idea seemed to enter that old man's mind that he was doing anything out of the ordinary, or making any sacrifice.—*Geraldine Guinness Taylor.*



— To give light to them that sit in darkness Luke 1:77 —

WINIFRED'S DESERT.

BY JENNIE M. BINGHAM.

SHE was a young woman, and she stood looking out from the low farmhouse door off toward the hilltops. There was a shadow of discontent on her face, and the wrinkles in her forehead were deep and full of perplexity.

"It's such a narrow world, such a narrow world," she repeated with a sigh. And then she felt reproved as her eye took in the hillside and sky, upon which the setting sun was casting its seal of glory. And she added,— "Inside, I mean."

And just then there came to her thought a sentence from her graduating theme only the June before, "Our lives need never be narrow inside." She almost smiled at her own inconsistency.

"That was before I knew life," she said, smiling again to remember how new her seminary diploma was. "That was written when I expected to teach and do something in the world besides stagnate," she continued.

"Winifred," called a voice from within.

"Yes, Aunt Hannah;" and she turned from the hills to the dining-room window, near which was Aunt Hannah's chair.

"Say, Winifred, has Mis' Sleeper got her rags dyed for her carpet?"

"I don't know," answered Winifred, wearily.

"After she went I thought of a better way to work the yallow into the hit an' miss. Can you run up and tell her?"

"Is it of any importance, Aunt Hannah?"

"Of course it is," answered Aunt Hannah, indignantly. "That 'hit an' miss' stripe,—yes, indeed!"

And as Winifred slowly and unwilling reached for her hat,—

"And while you're there, ask her whether I shall do my new quilt 'Star of Bethlehem' or 'Lily of the valley.' An', oh! do stop in an' see Mis' Jameson 'bout her new plum-sauce rule, and find out whether she varnished her corner cupboard."

Winifred went slowly down the walk, saying:—

"Corner cupboards, quilts, rag-carpets,—bah! the pettiness of it all. And I did want to read Emerson's Essays to Aunt Hannah this afternoon, but she dozed off on the first page, and when she wakened called for the *Gazette*, with its news items from Butterfly Four Corners. Ah me! I thought Uncle Daniel might like a little Shakespeare, and I got down my *Hamlet* and introduced it by remarks such as we had been taught; but he said,—what was it? Yes, he said Hamlet was a fool, who ought to have been in bed at honest hours instead of stalking around with ghosts. I'm just going to dump my books up attic and burn my ideals and become petty, like everybody else here," and this very discouraged young woman trudged on, stopping only to snatch off a mullein-top with a reckless gesture.

She did all the errands with a rigid conscientiousness. At the place where she learned that the corner cupboard had been varnished, the neighbor handed her a letter; in that neighborhood, six miles from the railroad, the one who went to town was the postman for the others. She started back reading it, while the young lady in the home she had just left was saying to her mother:—

"Ain't it too bad, when we thought we were going to like Winifred, and she is so lofty and—horrid!"

"Maybe she won't stay so when she gets acquainted," urged the mother, kindly.

"Acquainted?" exploded the daughter. "Who's going to get acquainted with her, when she perks herself up on the North Pole, and won't go to our quiltings and things."

In the meantime, Winifred was walking along the twilight path reading this letter.

"MY DEAR WINIFRED: Don't you want to join something? I am sure you say 'No.' Do you want to become something very lovely? Now do you say, 'Yes?' You know that one who wishes to join that organization called 'Daughters of the American Revolution,' cannot do so for the asking. They must prove that they are worthy. Nobody is urged to join this

organization of which I speak. We have a significant and historic name,—‘Daughters of the Covenant.’ Read carefully the Covenant which my heart dictates in illuminated text.

“‘Grateful that I know that my Redeemer liveth;

“‘Mindful that vast millions of women and girls can never hear the ‘tidings of great joy’ unless a Christian woman be sent to them;

“‘Remembering that Jesus made loving obedience the supreme test of discipleship, and that his last, most solemn command was, “Go, teach all nations,—”

“‘I gladly enter into this Covenant of obedience, that I will not cease to make offerings of prayer, time and money, to the end that the daughters of sorrow in heathen lands may know the love of Jesus.’

“Can you not conscientiously sign it? You can belong to this splendid body of young women even if you are ‘in the Desert of Sahara,’ to quote your last letter. Why, do you know that there is an exquisite poem written by an old poet which says that ‘the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose’?

“I send by this mail the last LIFE AND LIGHT and some interesting missionary literature. Isn’t that illustrated booklet on Japan just delightful? It costs only five cents. Let’s you and I study it and write to each other about it. Suppose you talk about it to your neighbors, and get the young women in your corner interested. The badge is a key which means not only that the hearts of your young ladies will be unlocked, but that many other precious things will be opened,—money chests, ignorant minds this side the sea—ignorant concerning opportunities, duties and obligations—and heaven’s door itself to the coming of many generations.

“I am in danger of getting enthusiastic over this.

“Isn’t it strange,—blessedly strange that you, shut away in a desert, and that I, tied down to this couch, can yet do something in a work so great and beautiful and far-reaching as this? I have by letter-writing secured twenty-five daughters. They are every one studying little or much about ‘the daughters of sorrow in heathen lands.’ Each one has a Covenant box for offerings; and so my world does move, even though not long ago I told the Lord that it was a weary, dreary, wretched place. He has let me see that we are in no place where we may not do much for him. Yes, I said ‘much’ with intent. Why should we be content to ‘tithes anise and cummin,’ when we may do more, and since we are connected with a business that promises a hundred per cent.

“But enough; when I know that you survive this I will send another.

“Yours truly, JEANETTE.”

Winifred folded the letter in with the literature, and walked on with a whole lot of new thoughts in her mind. She had, of course, heard missionary addresses, and had attended the missionary meetings of the Young People's Society when in school; but she had thought of missions as something for which she would care only when the Lord called her to be a missionary—which of course he never would. But Jeanette—dear Jeanette, who loved life and literature, and all that was bright and interesting as she did herself; Jeanette, who had suffered from an accident her senior year, and might never walk again,—she was not easily carried away. That letter did not sound as if it came from invalid-land. "At least," thought Winifred, "although it will be impossible to interest these country girls—Jeanette never lived in a real desert—I can at least read this book, which does look interesting, and I can give a little something to the mite box, just to comfort Jeanette."

One never makes even a weak-kneed resolve like that without a little glow at the heart, and so Winifred walked into the house with a new interest in her face. She reported the result of her calls to Aunt Hannah, and opened her literature under the dining-room lamp.

"What you reading, Winifred?" asked Aunt Hannah.

"Nothing you will care for," answered Winifred, not meaning to be ungracious, but remembering former attempts. "The village paper doesn't come till Monday."

"But it looks kind o' interesting," persisted Aunt Hannah, looking over at the pictures.

Winifred read on in silence a few minutes, and then she raised her head.

"It truly is interesting. This is about the marvellous escape of a missionary during the persecution—got lost on a mountain in a tiger district. Shall I read it?"

At first Uncle Daniel did not listen, being suspicious of her literature, but soon he drew up his chair, grunting every now and then in token of approval. She read the second and third article, each one being a bit of romantic history from a different country.

The interest of her audience was a revelation to her.

Several plans revolved in her mind during the following days. Really, did this missionary work, like the gospel, appeal to all hearts? Could she—would she broach the subject to these girls, who found absorbing interest in a new cake recipe? And then, did she care to cultivate these girls? No! But already she was growing interested in the young women across the sea. How about the young women of her own hamlet? Did they need the larger outlook and educational value of missionary study and inspiration?

But would they come together to form a missionary society if she should ask them? She had not taken trouble to show any desire for companionship. What a problem it was! After all, this was an unusual community. She could be a Daughter, in fact she had already signed the Covenant, but she couldn't be expected to interest these girls.

And so it was settled. She thought it was. But that very next day her Bible verse was the one about beginning at Jerusalem.

In the meantime she had been reading more to Aunt Hannah, and they had had some nice visits together. Why not take her into her confidence and tell her the whole plan? Really she had never before realized how wise Aunt Hannah was concerning many things.

And she did. Aunt Hannah was happy to be consulted, and entered into it all with delightful enthusiasm. She liked to have Winifred read her the letters from Jeanette. It was almost like being a girl herself again.

"I'll tell you," she said: "you have a thimble party like Jeanette told about. They'll like the new name. And you have 'em come here, and have a good cake for their lunch. And, Winifred, when you ask 'em, don't do it 's if you's on a stepladder handin' down favors to 'em. Each of 'em can bring some carpet-rags ready to sew, and while they sew you tell 'em things out of your books; and you show 'em the pin and let them know that they are part of a big splendid thing. They like to be hitched to a big thing. And oh, I almost forgot! When you've got rags enough for a carpet you can sell 'em, and have more money for your boxes."

"Oh, Aunt Hannah," declared Winifred, "what a Napoleon you are! And may I use the best blue dishes, and if it's a cool day have a fire in the big fireplace?"

It is quite supposable that those girls would not have come had not wise Aunt Hannah done some inviting in a quiet way, for she was a favorite with the girls.

And the two topics of conversation in that community were the thimble party and the change which had come over Winifred.

Those who came that day to the big old parlor, made bright with a wood fire and autumn flowers, had a beautiful season, and those who stayed away that time wished that they had not when they heard about it. They missed being charter members, but they did not miss the next invitation, you may be sure.

Correspondence flourished, and all those girls came to know Jeanette. A letter from Winifred some months later read like this:—

"MY DEAR:—I date this from Rose Garden *née* Desert of Sahara. Really these girls are 'too good to be true.' They are bright and delight-

ful, and so hungry to hear. How could I ever have called them stupid! They have taught me so many things. Our organization has been splendid, socially and educationally; and best of all, taking the world into our thought and prayers has given us depth and breadth and height of soul life. The offering of money from the Daughters has made possible the education of a girl in India, and we are full of interest concerning her.

"Aunt Hannah is so much better that I can go into town to teach this year if I will; but I am offered this school and I'm going to take it, because I know I can help more here. Oh, Jerusalem is such a good starting-point when you are throwing out your sympathies across the sea!

"Yours, WINIFRED."

HELPS FOR LEADERS.

A SERIES OF SIX LESSONS ON THE RUDIMENTS OF THE ADMINISTRATION OF OUR FOREIGN MISSIONARY WORK.

BY MISS HELEN LATHROP.

V. JUNIOR ORGANIZATIONS OF THE W. B. M.

THE missionary training of young people was from the first undertaken by Woman's Boards, and children's societies have long been organized, though their systematic development is of recent years. In 1890 our Board appointed a committee to have charge of younger societies, and in 1893 Miss Lamson, as Secretary of Junior Work, assumed its leadership. This committee meets twice a month to edit a part of the *Mission Dayspring* and the Helps for Leaders department of LIFE AND LIGHT, to issue courses of lessons, programs, leaflets, and mite boxes for young people's and children's circles, arrange entertainments, attend and address meetings, and seek in all ways to foster missionary activity among our younger constituency. To co-operate with this committee one or more special secretaries have been appointed in each Branch, under whose efficient oversight are 511 Junior Auxiliaries and Mission Circles, 177 Cradle Rolls, and many contributing societies. The Board has received from Junior sources since 1893, \$170,000.

The beginning of work is in the Cradle Rolls, where little people under five are enrolled: the simplest of societies, holding no meetings except the annual reception for mothers and babies, but far reaching in influence, winning many mothers to consecrated service, and through the work that has been aided by the babies' mite boxes, blessing countless babies in other lands.

In Mission Circles we have a goodly band of boys and girls, electing their officers, conducting meetings, saving, earning and appropriating money under the guidance of skillful leaders. They draw maps, take active

part in programs, collect pictures and toys, dress dolls and pack boxes, and through stories, letters, curiosities, and visits from missionaries, are acquiring knowledge of this world and the people thereof. Children need the Mission Circle no less than we need the children, for through it they gain that grace of sympathy for others which shall lead to their own spiritual development; and if they learn, too, a personal responsibility for mission work, the future of that work is assured.

The medical work of the Board is largely supported by Junior Auxiliaries, composed of girls and young women. Their support is, however, not limited to this, but is felt in every department of the Board in work in foreign fields. In these societies is the influence which, amid the pressing activities surrounding a modern girl, will best develop the missionary spirit needful to symmetrical, mental and spiritual life, and most surely win her intelligent allegiance. They are the recruiting force of Senior Auxiliaries, and we urge their increase as the greatest safeguard of woman's work. The chief obstacle is lack of leaders, which offers a wide opportunity for those who would serve the Master.

Allied with Junior Auxiliaries are 3,050 Daughters of the Covenant, some working in fellowship, many isolated but held to remembrance by the Covenant pledge. Many wear the silver key, symbol of their keys of privilege. All are striving in thankful obedience to Christ's command to uplift the "daughters of sorrow in heathen lands" from their ignorance and degradation.

Besides these specific societies other organizations co-operate with the Board. Three woman's colleges support their missionary, and contributions come from Sunday Schools, King's Daughters, Mission Study Classes and Christian Endeavor Societies. In many localities young people and children are reached only through Endeavor Societies, and recognizing the possibilities in these, the Board has sought to engage them in systematic study, and lead them from spasmodic giving to the support of pledged work. Definite work is offered in \$10 shares and interest in it grows. Their money goes to varied objects, and last year amounted to \$4,646. The receipts from all Junior sources were \$19,410.07.

The Study Classes and other agencies of the Student Volunteer Movement are changing vague, intangible ideas of the Missionary Enterprise into clear knowledge of its meaning and needs, and have led 5,000 students to pledge their lives to it, and challenge the churches to evangelize the world in this generation. With such numbers of young people receiving a more scientific training than any generation before, the outlook for the future is brighter, the promise greater, than since Christ first commanded his followers to make disciples of all nations,

Scraps from our Work Basket.

CONTRIBUTIONS FOR THE MONTH. It is with keen regret that we report a serious falling off in our contributions for the month ending March 18th as compared with last year, there being a loss of \$1,081.95. The loss for the five months of the year is \$812.04. It is perfectly possible to make up this amount and more during the next few months if our friends will make it their next duty to increase the donations in their individual churches. Will not our summer outings have an added zest if we can have the satisfaction of knowing that we have added a substantial sum for the benefit of the daughters of sorrow in other lands? Let us not wait for one another, but each one make the needed effort at once.

MEETING OF THE INTERNATIONAL MISSIONARY UNION. The International Missionary Union will hold its eighteenth annual meeting at Clifton Springs, June 5-11, 1901. These meetings are among the most delightful of our missionary gatherings, and well repay any effort to attend them. Information with reference to it may be obtained from the secretary, Mrs. C. C. Thayer, Clifton Springs, N. Y.

BUDDHA'S TOOTH. Mrs. Mary Clement Leavitt, of the World's W. C. T. U., writes: "At a temple in Ceylon a priest offered to show me, for the consideration of a rupee, then worth about thirty cents, one of Buddha's teeth. I replied I would prefer to keep my rupee. I had already, at a temple in Siam, seen one quite as large in every dimension as that of a horse. I remarked, looking straight before me with a serious face, 'Buddha must have had many teeth.' He turned his face sharply toward me, but I did not stir, not even an eyelash, seeing his movements with that half sight which takes in a broader sweep than clear, full sight. Then, looking straight before him, just as I did, and with a serious face, he said, 'Yes, mem; he had about three bushel.' This statement did not exceed the fact; that is, if all that are shown are his."

BUDDHIST ACTIVITY. The efforts of the Christians in Japan in behalf of the Forward Movement, or the *Taikyo Undo*, as the Japanese would say, have stimulated the Buddhists to an unusual activity. It is reported that they are about to purchase a large hall in Kanda, not far from the Young Men's Christian Association Building, where they intend to arrange for regular preaching services every Sunday, a Sunday school and other exercises. This enterprise is apparently an attempt to bring to the support of Buddhism

arrangements similar to those of a well-organized church. A system of house-to-house visitation is said to have been also adopted. Moreover, some careful observers think they see, especially among the preachers of the Shin sect, a distinct leaning toward theism. If this view should prove to be correct, we may have in the near future a movement of great interest, because of its bearing upon the progress of Christianity.

CHINESE PEACE TERMS. Rev. Griffiths John, D.D., of Hankow, China, in the *Missionary Review* for March, gives a translation of an edict issued by Prince Tuan the twenty-first of last August. It announces a grand victory over the foreign armies, in which over one hundred thousand of the allies were slain, and then gives twenty-five specifications of the terms of peace to be presented to the foreign powers. We give a few of the more surprising ones: All demands for indemnity by the foreign powers to be void. The foreign powers to pay China an indemnity of four hundred million taels. The churches of various foreign nations in China to be confiscated and made common property. Japan to return Formosa to China. Germany to return Kiao-chou to China. Russia to return Talienwan to China (Talienwan seems to be better known to the Boxers than Port Arthur). All missionaries to return to their own native countries. They shall not be permitted to enter China. China to have chief control of Korea and Annam. An indemnity of four hundred million taels to be paid to Boxers. The Russian and Siberian and other railways must be taken up and destroyed. Great Britain must return Hsinan and Kowloon to China, etc.

SEMI-ANNUAL MEETING. The semi-annual meeting of the Board will be held on Wednesday, May 22, 1901 in Union Church, South Weymouth. Morning session at 10, afternoon session at 2. A subject for discussion will be "The best way of promoting thorough study of foreign missions." Interesting addresses are expected from a number of missionaries.

MISSIONARY PERSONALS. It was with mingled feelings of joy and sadness that we said good-by to Mrs. James H. Pettee, who left Boston for Japan April 9th. Joy for the waiting husband and other workers in Japan; sadness for ourselves that at least for a time we shall miss her bright presence in our meetings. For several years she has responded freely and generously to our many calls for service, and we can think of no one who has more unfailingly interested audiences in this country or who has made the people among whom she works more real and vivid personalities. We are glad to state that Miss Florence Denton, a missionary of the Board of the Pacific who has been in California the past months, is to come East for a short sojourn before returning to Japan. Mrs. M. C. Sibley, of Wai, India,

reached this country a few weeks since and is now with her mother in Kilbourn City, Wisconsin. Two new missionaries have recently been adopted by the Board. One is Miss Graffam, who is designated to have charge of the girls' schools in Sivas, Turkey, where she will be associated with her sister, Mrs. E. C. Partridge, who went to Sivas last Autumn. The other is Miss Mary A. Worthley, who is to go out to one of our needy fields in the near future.

THE IMAGE OF BUDDHA One of the most impressive sights in Japan to
AT KUMKARA, JAPAN. western eyes is the enormous image of Daibutz, Japanese Buddha, in the charming grounds at Kamakura, a short distance from Yokohama. As is shown in our picture,—first page of this number,—the smallness of man is in strong contrast with the great idol. At the time seen by the writer it was surrounded with beautiful beds of iris in full bloom, and lotus ponds abounded in the vicinity. As one enters the gate to the grounds the inscription on one of the pillars meets the eye, "Stranger, whoever thou art and whatsoever thy creed, when thou enterest this sanctuary remember that thou treadest ground hallowed by the worship of ages. This temple of Buddha and the gate of the Eternal should therefore be entered with reverence." By order of the Prior. On the other pillar was an appeal for contributions to keep the image and grounds in order. A new and smaller image at Kobe, built from cannon captured from the Chinese during the war, was typical of the change from old to new Japan; the one "eye of enlightenment" always found in the forehead being illuminated by electricity.

EXTRACTS FROM RECENT LETTERS.

FROM MISS ELLEN M. STONE, SALONICA, BULGARIA.

WE should be blind indeed could we not see the longing manifested in many places to reach out and find the truth. What other meaning had the invitation given by a generous-spirited priest in a village, on one of the holy days last summer, to one of our Bible women. She had accompanied one of our colporters to this village, and falling in with the village priest, she had a heart-searching talk with him. He received all with the true spirit of inquiry. When later she attended the service in the village church, Greek Catholic, what was her amazement, and not a little consternation, when this priest insisted that she take the bishop's chair. Her protests were in vain,—his persistence carried the day; and more than that, when he had overridden all her objections to his urgency that she should speak to the people, she yielded to what was plainly the will of God, and spoke as the Spirit gave her utterance. It was a strange sight,—a woman speaking in that Greek church, with all the saints, the holy child and his blessed mother looking down from their pictures; the burning candles and the light high above the

altar, which is supposed never to be extinguished ; but the crowd of worshippers demanded to hear God's truth. There are multitudes of individual souls who are seeking the Lord through his Word, and thus the way is being prepared for the answer to the world's cry unto him for a mighty outpouring of God's Spirit in the earth. May He answer speedily.

FROM MRS. S. C. BARTLETT, TOTTORI, JAPAN.

Our Bible woman in Tottori now is Mrs. Moriyama, the sister of one of the prominent men here. She was in Mrs. Pierson's school in Yokohama, and to our joy she was allowed to come to her own home to work. She says she was frightened after she had promised, she felt so ignorant and helpless, but Mrs. Pierson told her to trust in God and follow his leading, and she has been happy in the work. She is fifty-five years old, and about the most fortunate person she ever heard of. She was poor and had only one son, which was just right. He has always been the best child imaginable. In fact, the first time she ever listened to any of the talk at the hateful Jesus place, it was because she heard the words "only begotten Son," and supposed the man meant that the gods gave her her only son. She stood listening a while, but the story of Abraham and Isaac made her miserable. "Oh, how could such a thing be!" She did not stay to hear it all, but kept wondering, "only son, only son," and at last went again and again to hear more. It was before this that one of the missionary houses burned down, and when she heard of it she clapped her hands for joy. Some one said that a lot of books were burned,—ever so many. "The more the better!" "And somebody says the missionaries cried." "I'm glad of it! I wish they'd all cry!" How it was that she changed into the sweet, loving woman she is now is a mystery. She says she is not what she ought to be now, but very, very different from those days; and as for the way she acted about those books, she hopes God will forgive her. They happened to be my father's. Isn't it strange?

She is living with her brother quite near the church, and the one thing closest to her heart is the salvation of that whole household. There are two prodigal sons, one of them in Formosa, and the father's heart is almost broken. Moriyama San said yesterday: "Every time I hear my brother groan over his boys, I groan the same way over God's child. I tell him so often, but he does not dare face the world and take the name of Jesus. Perhaps this latest trouble will drive him back to the Father."

Then she visits the old Christians, and I am sorry to say there are a great many who "never loved Him well, and some have lost the love they had." She pleads with them and prays with them and urges them to come back,

When we first came I had no patience with such "Christians," and felt I must spend all my energy on people who hadn't wasted their chances; but I feel differently now. I am thankful that we have some one who knows all about these poor, troubled souls, and who has the love and patience to win them back.

We have a sort of a nursery—it really is not an attempt at a kindergarten—for about forty little children. Mrs. Moriyama helps every day from nine o'clock till half past eleven. As many of the children live in her neighborhood, they trot along beside her and sing as they go. One small boy, exactly like a doll, tufted head, shaved eyebrows and all, fell into the gutter and was rescued dripping wet. Did he have to miss the fun? Not a bit of it! Bundled up in her shawl, which often spreads out like wings and shelters two or three tiny tots from the snow, he was the center of the ring, the hero of the occasion, while Moriyama San dried his clothes one by one over the *hibachi*.

I can't tell you all she does, with her Sunday-school class, her calls at the children's homes, at the bath, anywhere and everywhere, but I hope I've made it clear what she is. When she went to Yokohama she says she could hardly read the Bible, but in the five years she was there, she read one book at a time over and over, so that it is not like a new book, "And anyway I am not trying to convert people. God does that. I only try to talk about Him all the time, so they can't possibly forget him."

FROM MISS MARY A. CHANNEL, AGANA, GUAM, FEBRUARY 1, 1901.

WE reached Agana the first day of December, having spent the previous week on the "Solace" in the harbor of San Luis d'Apra. We found Guam had suffered terribly from the typhoon of November, practically all vegetation was killed by the salt water, and the hills were bare and brown. The ferns and tropical undergrowth are green again now, but it will be months or years before any fruit can be grown. The poorer people have suffered greatly, and the Government is feeding them for the present. Nearly all the houses in Agana, a town of about 6,000 inhabitants, were partially unroofed or otherwise damaged, and Mr. Price had difficulty in securing any place for us to live. He finally hired a native house in the "slums" of the town, having three rooms and a tiny, detached kitchen. The walls were of rough boards which had never felt water, and the roof of tiles. There was a large hole over my bed, through which I watched the stars for several nights before our slow-moving landlord got it mended. We scrubbed the walls and floors, and with pictures and art squares made them homelike. The people stood about in crowds watching our proceedings with deep wonder, and exclaiming at the strange objects we unpacked.

Their houses are thick about us, and the street is always full of children and pigs and chickens,—a noisy crowd. We find two classes of people here; the better class intelligent, speaking good Spanish, well dressed and eager for educational advantages. The lower class are ignorant, lazy and indifferent. They speak *chamorro*, a corrupt dialect with some Spanish words to give it spice. It is not written and has no rules of grammar, and I find it hard to learn. A young girl named Dolores comes every day to teach it to me, and in return I teach her English. We have found it impossible to get any woman to help with our housekeeping, and have suffered with a series of incompetent boys. One would work a little, but stole everything he could make way with; another was honest but would not work, and much of the time we have had no help. The middle of December we all had very severe attacks of fever, or “grippe,” as the navy surgeon called it. The very high fever and severe pain left us very weak and miserable, and the lack of proper food prevented our gaining strength, and both Mrs. Price and myself have just had a second siege with it. All through the past month we have expected a schooner to take Dr. and Mrs. Hyde to Ruk. Mr. Price has expected to go with them to visit the station there, and now Mrs. Price and I shall go too, if we are able, when the schooner comes, hoping the trip and the fruit and better food we can get there will make us well again. Mr. Price found a little company of fifteen or twenty Christians here, the nucleus of our church. I have a Sunday school already of a dozen small boys and girls. They know a few English words, and with my stock of Spanish and my blackboard we get on very well. Some old Sunday school lesson papers with pictures would be a great help. Governor Schroeder is very friendly, and glad to have us here. They have asked me to teach a Government school, but I hope before long to have my own mission school started. We have to work very slowly, because of the difficulty in acquiring the native language, and because there is a native Catholic priest here who has much influence, and who does not approve of Protestants.

The days are very hot, and the nights generally so cool that a blanket is welcome. We have no twilight, but a sudden darkness after the sun sets, about half past five. The evenings are long and tiresome. At first we suffered from lack of water. There is a well belonging to the house, but the storm spoiled it, and we could not use it for drinking. The governor, however, issued a permit for eight gallons of water daily from the government distillery, so that trouble passed away.

Our hope during these days of toil and illness and privation is that we may endure all things till better times dawn, and we can more actively engage in the Master's work for these poor people, who need his love and salvation so sorely. We see great opportunities for service among them.

Our Work at Home.

THE STUDENT VOLUNTEER MOVEMENT.

BY DR. PAULINE ROOT.

INTEREST in the sending of the gospel to the heathen has never been wholly absent from the American student body since the formation of the band from whose efforts and prayers grew the American Board. We as Student Volunteers may and do gladly trace our line back to the Haystack meeting; but we also remember that hardly a generation has passed since the formation of the Woman's Boards, and it is a combination of the heritage of loyalty to Christ's commission with present-day opportunity for study of missions, and the need thereof, that gives to our Student Volunteer Movement its recognized place and power in our college life. The Movement by no means stands to our colleges simply as a tiny band pledged to go as foreign missionaries, "if God permit." At the beginning of the Movement, in 1886, not one man was giving his whole time to inspiring and directing missionary interests in the colleges and professional schools of this country. Many institutions which had sent into the world hundreds of graduates had few, and many no, representatives on the foreign mission field. In the great majority of colleges, and even theological seminaries, there were no modern missionary libraries. Mission study classes in colleges were almost unknown. Barely five thousand dollars was being given for missions, and very few institutions supported their own representative abroad.

The present strength and scope not only of the greater Movement, the World's Christian Student Federation, but also of the Student Volunteer Movement, is due to the wise leadership of Mr. Mott, whom the *Congregationalist*, in its February second issue, places upon its cover as "The Student Leader of the world." This, perhaps, no one who knows him will question, but those of us who work with him know that he claims no honor to himself, but looks to the Great Leader for guidance in all things.

Chosen and instructed and sent forth into the colleges of the land year by year are the Volunteers, whom we designate as traveling secretaries. This year four regular secretaries work among men and two among women, and we have been obliged to employ from three to four months of the time of other secretaries. It has been our privilege to secure and to introduce to the colleges this year Dr. Howard Taylor and his wife, Geraldine Guinness Taylor, of the China Inland Mission. We cannot estimate too highly the

steady, systematic and prayerful work of the successive traveling secretaries, such as Lyon, Wilder, Speer, Lewis and Pitkin—our own Pao-ting-fu martyr. Nor can we speak too highly of the educational department, which plans for and guides the mission study classes which have become so strong a part of the missionary department of the associations in colleges.

The educational secretary, Mr. Hallan P. Beach, a former missionary of the American Board in North China, outlines courses of study, writes or adapts text-books, issues weekly printed suggestions to leaders of study classes, carries on an extensive correspondence and edits the missionary department of the *Intercollegian*. One assistant and two stenographers are constantly employed in this department. Certain text-books, such as "Knights of the Sabarum," "The Healing of the Nations," "Japan and its Regeneration," and "Dawn on the Hills of T'ang"—of which over fifteen thousand copies have been sold—and "The Cross in the Land of the Trident," have proved popular in classes outside of colleges. The autumn course for 1890 was in demand for advanced courses, and was eagerly welcomed by thoughtful men. Mr. Mott's "The Evangelization of the World in this Generation," already a "standard," published late in August, is now in its eighteenth thousand, winning its way by its "strength of argument and prophetic vision."

For the winter course Mr. Beach called out the expert testimony from those who knew South America, and in consequence the text-book, "Protestant Missions in South America," is welcomed as timely, and will soon find its place in every missionary library.

Upward of five hundred institutions have availed themselves of these study courses in whole or part, and in the present year there has been an average of about forty-five hundred students in the classes. The leaders of these classes may freely, and most do freely, write to Mr. Beach, and reports of progress and comments and suggestions are kept at the office.

Here, too, are the general secretary and his assistant, who keep all the machinery oiled and in smooth running order. These secretaries are in constant correspondence with hundreds of students, such as presidents of associations, leaders of Bible study and mission study classes, with volunteers, with presidents of colleges and professors, with secretaries of mission Boards, with our own traveling secretaries and scattered members of the executive committee. They carry out in detail the complicated and important arrangements which facilitate the work of the traveling secretaries—no mean task, and one the magnitude of which no one who has not arranged such tours can possibly understand. They receive reports from the secretaries and from colleges, and so file them that comprehensive records of all

Volunteers, missionary study classes, missionary libraries, and, in fact, the missionary status of each college is at hand, for ready consultation. They are also the business agents for "The Intercollegian" and pay-masters and bankers for the staff of secretaries and stenographers.

The traveling secretaries are all Volunteers, and are seldom employed for more than one year. During this time they help conduct the missionary institutes, which are held in connection with all the association summer schools, and give the whole of the college year to visitation, spending usually three days, in whole or part, at each institution. About nine hundred institutions have been visited, the policy of the Movement being to cover, so far as possible, the higher institutions of learning in the United States and Canada, working in harmony with the secretaries of the associations.

Their work is to learn the present missionary standing of each institution, to present Christ to all as a Saviour, to lead all Christian students to consider the claims of foreign missions on them as a life work, and to foster the purpose and guide the study of Volunteers. They also endeavor to create and maintain an active interest in missions among professors and students who are to remain in the home-land, that they may hold up this enterprise by prayers, gifts and efforts, convinced that upon them, equally with the Volunteers, lies the responsibility of "The Evangelization of the World in this Generation."

The secretaries also aim at securing a sufficient number of properly qualified Volunteers to make possible the realization of this watchword, using the declaration card with discretion, the card being signed not in their presence, but only after weeks of prayerful consideration. That all Christian students may enter into this fellowship, they confer with missionary and association leaders, and organize or perfect classes for the comprehensive and progressive system of missionary education, and recommend plans and methods leading to systematic and proportionate giving.

Thus throughout the student world this Volunteer Movement stands for the emphasis of the belief that by the enlargement of the agencies employed by the missionary Boards the gospel can and should be preached to every creature during this generation. Over one hundred have so responded that they now support missionaries; thousands of dollars have been put into working modern missionary libraries; over fifty thousand dollars are being contributed by students to foreign missions; nearly one thousand seven hundred Volunteers have sailed from this country; an increasing number of students are studying and praying for the world's evangelization; spiritual awakenings have followed, and Bible study and prayer have become a power where, before the coming of the Movement, they were not dreamed of as essential to an active Christian life.

OUR BOOK TABLE.

China's Only Hope: An Appeal by her Greatest Viceroy, Chang Chih Tung, with the Sanction of the Present Emperor, Kwang Sü. Fleming H. Revell Co. Pp. 148. Price, 75 cents.

One million copies of the Chinese edition of this book have been sold. The translator, Rev. S. I. Woodbridge, has done his difficult task admirably, according to that veteran representative of the *London Missionary Society*, Griffith John. Mr. Woodbridge acknowledges that he did his work with a free hand, believing that a strict adherence to mere words is "slavish"; and Griffith John says this is a "sound principle," and that the translator, by adopting this method, has given us a version "which is at once true and readable,—a combination not always to be met with in attempts of this kind."

The progressive author of this little work is said to be not only China's greatest viceroy, but, after Li Hung Chang, her greatest statesman. The book was printed by the Tsungli Yamen, and indorsed by the emperor, who ordered that copies be sent to the "viceroys, governors, and literary examiners of China, in order that they may be extensively published and widely circulated in the provinces."

There is internal evidence in this remarkable volume that the author is a man of ability and of emancipated progressive spirit, and yet of conservative Chinese patriotism. The combination of these elements makes the volume a most remunerative psychological study. It exhibits one of the best minds in China at a stage of advanced transition to Occidental levels of political, economical and social progress. The author sees that great advantages would come to China by a judicious imitation of Western models, and he recommends a copious diffusion of the best Occidental literature throughout the Empire. He thinks this may best be secured by using the Japanese translations already perfected, and so palpably useful in the Land of the Rising Sun. A great impression was evidently made on the mind of this statesmanlike author by the success of Japan in her war with China. He maintains boldly that the Celestial Empire must radically reform her military, political, and educational methods in order to keep pace with her neighbors, and successfully resist aggression on the part of certain Western powers. There are some curious defects in the author's information as to Occidental affairs, but his spirit is admirable throughout, although it, of course, could have been wished that he should have appreciated more keenly the fact that only Christianity, as the religion of both rulers and people, can secure for China a regenerated future.

Two Thousand Years of Missions Before Carey. By Lemuel Call Barnes. Published by The Christian Culture Press. Chicago, 1900. Pp. 444.

This book will be an invaluable help to those who are to make a study of the history of missions, beginning with apostolic times.

Indeed, no missionary library could be without this volume, which is written in a vivid style, and shows on every page the most painstaking research in original authorities. As the compiler says in his "forespeech," "The pages have been freely enriched with quotations from the primary sources of information, so that the reader may have the privilege of seeing for himself and building in his own way on the original foundations of knowledge concerning the subject before him." As all the missions originating in Europe for one thousand years were of necessity Roman Catholic missions, due space has been given to the arduous and perilous work of these pioneers in the far East. Illustrations, maps, a chronological table, selected bibliography and index enrich the volume. G. H. C.

SIDELIGHTS FROM PERIODICALS.

ANY word upon China from the pen of Dr. Arthur Smith claims attention. In the *Outlook*, March 30, may be found his explanation of "The Political Causes of the Uprising in China."

North American Review, April. "The Great Religions of the World," continued.

Harper's, April. "Serpent Worshippers of India," by Walter H. Tribe.

Century, April. "Trade Unions in Japan," by Mary G. Humphreys.

TOPICS FOR AUXILIARY MEETINGS.

BUDDHISM.

TOPIC FOR JUNE.

The Life of Buddha: His Teachings: Present Results.

1. *The Life of Buddha*, an excellent account of the life of Guatama Buddha, can be found in the *Encyclopedia Britannica*, Part I., of article on "Buddhism."

2. His Teachings; to be found in the following books: "The World's Religions," Buddhism, by T. W. R. Davids, pages 22-40; "The Gospel of Buddha According to Old Records," Paul Carns; chapter on Buddhism in "Mahommed—Buddha—Christ," by Marcus Dodds. D.D., Buddhism, its History and Literature, pages 125, 127, 133, 142, 151, 154; "Ten Great Religions," by James Freeman Clark, Vol. II., Ethics, page 305, Vol. II., Future State, page 363; "The Mikado's Empire," by Wm. Elliott Griffis, 16th chapter, pages 158-176; "Christianity and Buddhism," F. Sterling Berry, D.D.; "Christian Missions and Social Progress," Vol. II., by Dr. Dennis, pages 426-439; "The Light of Asia," Sir Edwin Arnold.

The magazines contain a large amount of material from which may be chosen many things of deepest interest: "Buddha's Birthplace," F. M. Müller, *Blackwood's*, December, 1897, pages 787-791; "Buddha's Path of Salvation," *Biblical World*, November,

1897, pages 307-317; "Buddhism at Home and Abroad," *Missionary Review*, May, 1897; "Great Burmese Pagoda," *Missionary Review*, April 1897, pages 271-272; "In a Buddhist Library," *Literary World*, May 13, 1899, page 153; "Buddhist Funeral Rites and Ceremonies," Mrs. Tillotson, *Overland*, February, 1899, pages 122-125; "Buddhism and Christianity," *Outlook*, page 174, Sept. 16, 1899; "Buddhist Missionaries in America," M. L. Gordon *Public Opinion*, May 17, 1900, page 625; "Position of Buddha," *North American Review*, T. W. R. Davids, October, 1900, pages 517-527; "Religions of China Buddhism and Christianity," *Nineteenth Century*, November, 1900, pages 730-742; "Buddhist Revival in Ceylon," *Missionary Review*, May, 1900, pages 347-352; "Revival of Buddhism in India," *Westminster Review*, March, 1900, pages 347-352; "Gospel Parallels from Pali Texts," *Public Opinion*, Feb. 15, 1900, page 209; "Buddhist Movement," *Independent*, Dec. 27, 1900, pages 3090-3092; *Overland*, "Welcoming Buddha's Most Holy Bones," January, 1901, pages 585-592; "Appeal of Buddhism to Christendom," *Independent*, Dec. 20, 1900, pages 3085-3090, Dec. 27, 1900, page 3117, *Outlook*, Jan. 12, 1901, page 95.

Great interest centered at the time of the World's Parliament of Religions in the addresses of the men from the Orient who represented the religions of the East. We refer to a few papers: "The World's Religious Debt to Asia," by Prolap Chundar Mazoomdar, Vol. II., pages 1083-1091; "Women of India," Miss Sorabji, Bombay, Vol. II., Parliament of Religions, 1037-1038; "Buddha," Ashitsu, Japan, Parliament of Religions, Vol. II., 1038-1040; "On Buddha," H. Dharmapala, of Ceylon. 2d Vol. of World's Parliament of Religions, 862-880; "Buddhism in Japan," by Horin Toki, 1st Vol. World's Parliament of Religions, pages 543-549; "Buddhism and Christianity," by Rev. T. G. McFarland, 2d Vol. World's Parliament of Religions, pages 1296-1297.

The Present Results are shown in many volumes, but we will only refer to the paper by Mrs. Moses Smith on "Woman Under the Ethnic Religions," read at the Congress of Missions, and to addresses given in the Ecumenical Conference reports. On pages 359 and 361, Vol. I., Rev. Dr. Barrows speaks of Buddhism as Morally Lifeless; page 502-504, Vol. I., Dr. Jacob Chamberlain speaks of India's Needs; Rev. A. Pieters speaks of Religious Needs of Japan, Vol. I., page 527; The China That is to Be, Vol. I., page 555.

M. J. B.

UNITED STUDY OF MISSIONS.

SIX LESSONS IN MISSIONS IN THE NINETEENTH CENTURY.

SIXTH LESSON: OPPORTUNITIES AND COMING CONFLICTS IN THE TWENTIETH CENTURY.

Key-note: "Behold I have set before thee an open door."

- I. Introduction.
- II. The Work to be done. (a) Present Achievements. (b) Much Land to be possessed.
- III. The Workers. (a) Abroad.—The Missionary and the Native Worker. (b) At Home.—Mission Boards.
- IV. Resources. (a) Abroad. (1) The Bible; (2) Christian Literature; (3) The Schools; (4) Medical Work. (b) At Home.—Forces and Facilities.
- V. Possibilities of the Twentieth Century. (a) General. (b) in Africa. (c) in China. (d) in India. (e) in Japan.
- VI. Coming Conflicts. (a) Between Civilization and Barbarism. (b) Between Christianity and Heathenism.

REFERENCES.

REPORT OF THE ECUMENICAL CONFERENCE. To be obtained from Mr. W. Henry Grant, 156 Fifth Avenue, New York City. Vol. II., Chap. XXXVI. (Introduction). Vol. I., page 401, Vol. II., Chap. XXXVI. (Present Achievements). Vol. I., pp. 95-103 (Land to be Possessed). Vol. I., Chapter XII. (The Missionary). Vol. I., Chap. IX. (Missionary Societies). Vol. II., Chap. XXIV. (Bible). Vol. II., pp. 40-60 and 81, also Chap. XXVI. (Literature). Vol. II., Chap. XXVIII. (The School). Vol. II., Chap. XXXI. (Medical Work). Vol. I., Chap. XXIII. (Possibilities, China).

THE EVANGELIZATION OF THE WORLD IN THIS GENERATION, by Mr. John R. Mott. Published by Student Volunteer Movement, 3 W. 20th Street, New York. Chap. V. (Present Achievements). Chap. VIII. (The Missionary and the Native Worker). Chap. VI. (Resources At Home). Chap. VII. (Possibilities, General).

FOREIGN MISSIONS AFTER A CENTURY, by Rev. James S. Dennis. Published by Fleming H. Revell & Co. Lecture VI. (Present Achievements). Lecture II. (Civilization and Barbarism). Lecture V. (Christianity and Heathenism). CHRISTIAN MISSIONS AND SOCIAL PROGRESS, same author. Vol. II., pp. 35-39 (The School). Vol. II., Lecture VI. (The Missionary and the Native Worker).

OTHER BOOKS AND MAGAZINES: "Modern Missions in the East," by Rev. E. A. Lawrence. Published by Harpers. Chap. IV. (Possibilities, India). Chap. XII. (Conflict, Civilization and Barbarism).

"The Redemption of Africa," by Frederick Perry Noble. Vol. II., pp. 748-766 (Possibilities, Africa). "The Yang Tsi Valley and Beyond," by Mrs. Isabella Bird Bishop. Published by G. P. Putnam & Sons, New York; John Murray, London (Possibilities, China). "The Student Missionary Appeal." Published by Student Volunteer Movement. Pp. 85-87, Chapter on Japan (Possibilities, Africa and Japan). "The Gist of Japan," by R. B. Perry. Published by F. H. Revell & Co. Chap. XVI. (Possibilities, Japan). "Missionary Review of the World." Obtained, 30 Lafayette Place, New York, and 44 Fleet Street, London. January, 1901, and February (General Introduction). January, 1900, pp. 6-11 (Present Achievements). Same, pp. 41-44 (Land to be Possessed). September, 1900, pp. 609-704 (Missionary and Native Worker). April, 1900, pp. 253-286 (Possibilities, Japan). Atlantic Monthly, January, 1900 (Possibilities, China).

NOTE.—It would be well if the first four books mentioned could be placed—at the request of missionary societies if necessary—in all town libraries. In places where there are no public libraries those in the Sabbath-schools might be utilized for the purpose.

WOMAN'S BOARD OF MISSIONS.

Receipts from February 18, 1901, to March 18, 1901.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

<i>Eastern Maine Branch.</i> —Mrs. J. S. Wheelwright, Treas. Bangor, Central Ch., S. S., 50; Calais, Mrs. G. H. Eaton, 10; Island Falls, Miss Alice Sewall, 10; Rockland, Cong. Ch., C. E. Soc., 10,	80 00
<i>Western Maine Branch.</i> —Mrs. C. C. Chapman, Treas. Cumberland Mills, Mrs. Celia V. Berry, 20; Gorham, Aux., 4; North Berwick, Mrs. Ellen F. Hobbs, 5; Portland, Bethel Ch., Cov. Dau., 1.10, High St. Ch., Th. Off., Add'l, 50 cts., St. Lawrence Ch., Aux., 10, State St. Ch., Aux., 12.60, Williston Ch., Mrs. Hooper, in mem. of her son, Carl Putnam Hooper, 20,	73 20
Total,	153 20

NEW HAMPSHIRE.

<i>Newport.</i> —Newport Workers, 50; North Hampton, Aux., 1.38,	51 38
<i>New Hampshire Branch.</i> —Mrs. Allen L. French, Treas. Colebrook, Cong. Ch., C. E. Soc., 3; East Brentwood, C. E. Soc., 12; Wilton, Second Cong. Ch., C. E. Soc., 10,	25 00
Total,	76 38

VERMONT.

<i>Vermont Branch.</i> —Mrs. T. M. Howard, Treas. Bennington, North, C. E. Soc., 5; Burlington, Cradle Roll, 7.61; Highgate Centre, C. E. Soc., 2; Lyndon, Aux., 5; Middlebury, Aux. (of wh. 75 const. L. M's Mrs. J. C. Bryant, Mrs. J. A. Fletcher, Mrs. J. H. Stewart), 84.10; Milton, Aux., 10; Orwell, Aux. (with prev. contri. const. L. M's Mrs. W. H. Vincent, Mrs. C. E. Ray); St. Johnsbury, North Ch., Aux., 13.65, M. B., 2; Waitsfield, Home Circle, 5; Wallingford, 51.10; Westford, C. E. Soc., 1,	186 46
Total,	186 46

MASSACHUSETTS.

<i>Andover and Woburn Branch.</i> —Mrs. G. W. Dinsmore, Treas. Andover, Chapel Ch., 10, Free Ch., 3.35; Melrose Highlands, 25.37; Stoneham, Jr. C. E. Soc., 3; Woburn, Aux. (const. L. M. Mrs. Edward Everett Thompson), 25,	66 72
<i>Barnstable Branch.</i> —Miss Amelia Snow, Treas. Hyannis, Aux., 16; Sandwich, Aux., Th. Off., 17.32,	33 32

<i>Berkshire Branch.</i> —Mrs. Chas. E. West, Treas. Adams, Aux., 10.20; Canaan Four Corners, Fetus Circle, 20; Hinsdale, Aux., 27.10; Housatonic, Aux., 10 05; Pittsfield, First Ch., 36.35; South Williamstown, Cong. Ch., S. S., 2,	105 70
<i>Boston.</i> —Mrs. William Shaw,	25 00
<i>Canton.</i> —Woman's Miss. Soc.,	6 00
<i>Essex South Branch.</i> —Miss Nannie L. Odell, Treas. Lynnfield Centre, Aux., 13.35,	13 35
<i>Franklin Co. Branch.</i> —Miss Lucy A. Sparhawk, Treas. Northfield, Aux., 22; Orange, C. E. Soc., 10; Whately, C. E. Soc., 5,	37 00
<i>Greenfield.</i> —Mrs. W. N. Snow,	10 00
<i>Hampshire Co. Branch.</i> —Miss Harriet J. Kneeland, Treas. Amherst, Aux., 45; Easthampton, Aux., 36; Northampton, Edwards Ch., Aux., 7.35,	88 35
<i>Hardwick.</i> —M. C.,	1 00
<i>Holyoke.</i> —Second Ch., Int. Dept., S. S.,	7 00
<i>Middlesex Branch.</i> —Mrs. E. H. Bigelow, Treas. Marlboro, Aux., 5; Maynard, C. E. Soc., 10; Natick, Aux., Th. Off., 43.87; Wellesley, Aux., 1,	59 87
<i>New Bedford.</i> —Mary C. Wiggins,	5 20
<i>Norfolk and Pilgrim Branch.</i> —Miss Sarah B. Tirrell, Treas. Brantree, Aux., 9; Bridgewater, Aux., 30; Brockton, Porter Ch., Jr. C. E. Soc., 5; East Norfolk, C. E. Union (Wollaston, C. E. Soc.), 15; Quincy, Dau. of Cov., in mem. of Miss Tucker (const. L. M's Miss Ruth Elmore Hayden, Miss Cora Louise Greer), 50; Randolph, Mem. M. C., 10; Weymouth Heights, Aux., 33.50, Mrs. Newcomb's S. S. Class, 3.50; South Weymouth, Old South Ch., Aux., 9.95,	165 95
<i>No. Middlesex Branch.</i> —Miss Julia S. Conant, Treas. Fitchburg, Rollstone Ch., Aux., 86. Less expenses, 2.58,	83 42
<i>Old Colony Branch.</i> —Miss Frances J. Runnels, Treas. Attleboro, Cradle Roll, 4.75; East Taunton, Mrs. Wm. Reed, 1; Edgartown, Aux., 7; Fall River, Aux., 20,	32 75
<i>Springfield Branch.</i> —Mrs. Mary H. Mitchell, Treas. Mrs. F. L. Clark, 1; Agawam, C. E. Soc., 16; Indian Orchard, Willing Helpers, 15; Springfield, Faith Ch., Aux., 10, First Ch., The Gleaners, 10, Park Ch., Aux., 15.72,	67 72
<i>Suffolk Branch.</i> —Miss Myra B. Child, Treas. Boston, A Friend, 20, Berkeley Temple, C. E. Soc., 12, Old South Ch.,	

Aux., 810, Old South Guild, 50, Shawmut Ch., Aux., 10.25; Brookline, Harvard Ch., Aux., 80; Cambridgeport, Pilgrim Ch., Aux., 25, Wood Mem. Ch., Aux., 10; Charlestown, First Ch., C. E. Soc., 5; Chelsea, First Ch., Aux., 294; Dedham, Jr. C. E. Soc., 25; Dorchester, Second Ch., Y. L. Aux., 12; Franklin, C. E. Soc., 10; Hyde Park, C. E. Soc., 1.88; Medfield, Aux., 11.35; Newton, Eliot Ch., The Helpers, 5; Newton Centre, First Ch., Aux., 36.60; Newton Highlands, Aux., 16.19; Roxbury, Walnut Ave. Ch., Aux., 42; Somerville, Broadway Ch., Earnest Workers, 5, Franklin St. Ch., Aux., 80, Winter Hill Ch., Prim. Dept., S. S., 5; South Boston, Phillips Ch., Aux., Miss Lucinda Smith (to const. L. M. Miss Alice L. Belt), 25; West Medway, Mrs. Olive W. Adams, 2; West Newton, Red Bank Soc., 5,	1,598 27
Worcester Co. Branch. —Mrs. Martha D. Tucker, Treas. Ashburnham, C. E. Soc., 5; Barre, Aux. (to const. L. M. Mrs. C. H. Talmage), 25; Lancaster, Aux., 5, Y. L. Soc., 10; Rutland, Aux., 2.26; South Lancaster, A Friend, 20; Ware, Jr. C. E. Soc., 10; Warren, Aux., 16; Worcester, Old South Ch., Aux., 4.50, Plymouth Ch., Aux., 25,	122 76
Total,	2,529 38

LEGACY.

Worcester. —Legacy of Albert Curtis,	10 00
RHODE ISLAND.	
Providence. —Mrs. John W. Danielson, 10, E. Carol Hodge and Ednah B. Hale, 2,	12 00
Rhode Island Branch. —Mrs. Clara J. Barnefield, Treas. Central Falls, Aux., 20.50; Providence, Beneficent Ch., Jr. C. E. Soc., 5, Pilgrim Ch., Aux., 68.32, Wilkinson Memorial Fund, Barrington, Aux., 10, Newport, Aux., 10, Pawtucket, Mrs. D. G. Littlefield, 10, Cong. Ch., Y. L. M. C., 10; Providence, Beneficent Ch., Ben. Dau., 10, Olney Family, 10, Elmwood Temple, Madura Circle, 10, North Ch., Aux., 10, Pilgrim Ch., Aux., 10, Plymouth Ch., Dau. of Cov., 10; Davenport, Iowa, Mrs. S. F. Smith, 10,	203 82
Total,	215 82

CONNECTICUT.

Eastern Conn. Branch. —Miss Mary I. Lockwood, Treas. Lebanon, Aux., Th. Off., 16.35; Lyme, Aux., Mrs. Israel Matson, 10; New London, First Ch., Aux., 42.70; Norwich, Park Ch., Aux., 25, A Friend, 220; Putnam, C. E. Convention, 4.27; Thompson, C. E. Soc., 3; Willimantic, Miss. Soc., 12,	333 32
Greenwich. —Julia E. Bell and others, 10, Miss. Circle, 10,	20 00
Hartford. —Mrs. J. H. Brewster,	10 00
Hartford Branch. —Mrs. M. Bradford Scott, Treas. Collinsville, Aux., 43; East Windsor, Aux., 14; Farmington, Aux., 10; Hartford, First Ch., Aux., 1, S. S., 15, Park Ch., Aux., 40; Mansfield, Aux., Mrs. M. E. Whitney, 10; New Britain, South Ch., Aux., 43.75; Rocky Hill, S. S., 8.57,	185 32
Middletown. —Collection at Conference,	5 09
New Haven Branch. —Miss Julia Twining, Treas. Bethel, Aux., 63.54; Bridgeport, West End Ch., Aux. (25 const. L. M. Mrs.	

S. B. Wakeman), 27; Cheshire, Aux. (25 const. L. M. Mrs. Horace Sabley), 58; Danbury, First Ch., Aux., 5; East Haddam, C. E. Soc., 10; Essex, C. E. Soc., 5; Fairfield, Aux., 15.84; Greenwich, Aux., 41.72; Ivoryton, C. E. Soc., 22.62; Middlebury, S. S., 1.20; Middletown, South Ch., Aux. (75 const. L. M's Miss Lucy A. Wilcox, Miss Anna Walters, Mrs. Martha Stoddard), 84.25, Cradle Roll, 5.75; Naugatuck, Aux., 50; New Canaan, Aux., 40; New Haven, Centre Ch., Cradle Roll, 1, S. S., 20, Davenport Ch., S. S., 70, Dwight Place Ch., F. C., 25, Grand Ave. Ch., Aux., 5; North Haven, Aux., 20; Plymouth, C. E. Soc., 9; Redding, M. C., 15; Ridgefield, Prim. S. S., 6.04; Roxbury, C. E. Soc., 10; South Britain, C. E. Soc., 10; Stanwich, Aux., 10; Stratford, Aux., 35.75; Wallingford, First Cong. Ch., 12; Winsted, Second Ch., Aux. (with prev. contri. const. L. M. Mrs. Celia Webster Moore), 20,	698 71
Total,	1,252 44

NEW YORK.

New York City. —Friends,	75 00
Fredonia. —M. L. Stevens, 2,	2 00
New York State Branch. —Mrs. F. M. Turner, Treas. Brooklyn, Central Ch., Aux., 166.67, Mrs. J. Bliss, 10, Mrs. J. W. James, 10, Lewis Ave. Ch., Aux., 52.50, Tompkins Ave. Ch., Aux., 70; Buffalo, First Ch., C. E. Soc., 20; Cambria Centre, C. E. Soc., 1.35, S. S., 8; Canandaigua, Aux., 128.35; Flushing, Home Dept., S. S., 5.75; Gloversville, Aux., 20; Java, Jr. C. E. Soc., 60 cts.; Lockport, C. E. Soc., 10, Cradle Roll, 10.34, New York District Meeting, 14; Manhattan, Aux., 27.32, C. E. Soc., 25; Norwich, Aux., 12.50; Patchogue, C. E. Soc., 10; Riverhead, Aux., 125, S. S., 12.89; Sherburne, Aux., 40; Wadham's Mills, Aux., 5; Walton, Aux., 20; Watertown, Aux., 8. Less expenses, 111.28,	701 99
Total,	778 99

PHILADELPHIA BRANCH.

Philadelphia Branch. —Miss Emma Flavell, Treas. D. C., Washington, Mt. Pleasant Ch., C. E. Soc., 10; Fla., Daytona, Aux., 15, C. E. Soc., 12.40; N. J., Glen Ridge, Aux., 10.50; Plainfield, C. E. Soc., 5; Westfield, The Covenanters, 8.95; Pa., Germantown, S. S. (const. L. M. Mrs. Nelson J. Gulick), 25. Less expenses, 30.02,	56 83
Total,	56 83

FLORIDA.

Winter Park. —Aux.,	13 21
Total,	13 21

CANADA.

Ontario. —Delhi, I. F.,	3 52
Quebec. —Melbourne, Cong. S. S.,	5 00
Total,	8 52
General Funds,	4,652 00
Gifts for Special Objects,	619 23
Variety Account,	65 07
Legacies,	10 00
Total,	\$5,346 30



President.

MRS. A. P. PECK,
Oakland, Cal.

Treasurer.

Mrs. S. M. DODGE,
1275 Sixth Ave., Oakland, Cal.

Home Secretaries.

MRS. C. B. BRADLEY,
2639 Durant Avenue, Berkeley, Cal.

MRS. W. J. WILCOX,
576 East 14th Street, Oakland, Cal.

Treasurer Young Ladies' Branch.

Miss GRACE GOODHUE, 1722 Geary Street, San Francisco, Cal.

SPAIN.

PROGRESS IN SPAIN.

(A paper read by Miss McClees at the quarterly meeting of the W. B. M. P.)

SPAIN is so closely connected with the history of America, and especially with this lovely land of California, that it would seem to demand our sympathetic interest in all that pertains to its highest welfare. Because we owe to Spain the discovery of this western world, and, through it, enjoy the blessings of a Christian land, an obligation rests on us to "let our light shine" in a country where ignorance and intolerance have brought degradation to character and disaster to peoples and powers. Emilio Castelar, one of the most conspicuous characters in the recent history of Spain, says of the discovery of America: "The most living, evident and effulgent lesson it bears is the triumph of faith. To cross the seas of life, nought suffices save the bark of Faith. In that bark the undoubting Columbus set sail, and, at his journey's end, found a new world. Had that world not then existed, God would have created it, in the solitude of the Atlantic, if to no other end than to reward the faith and constancy of that great man. America was discovered because Columbus possessed a living faith in his ideal, in himself and in his God!"

Spain's progress in missions in the nineteenth century is not sufficiently marked by positive accomplishment to claim attention from the world, but on the negative side we believe she has made, and will continue to make,

visible advancement through the abolishment of the Inquisition, the downfall of papacy and the priestly power. Indeed, the nineteenth century has witnessed progress in Spain because it has seen the overthrow of these barriers to progress. We must go back of this century to find the cause of the existing conditions in Spain; and history convinces us that the deterioration of character is due to the influence and effects, morally and intellectually, of the Inquisition. All learning was discouraged by it, and libraries and valuable writings in Hebrew and Arabic were burned. For seven centuries Spain was engaged in a religious war, which, in the minds of Spaniards, connected dishonor and disgrace with dissent from the established creed.

A writer says: "When the Moorish wars ended, orthodoxy became the principle of pretended superiority of nature, which distinguishes the noble from inferior castes." The wars against Protestants of the Low Country and Germany increased their hatred of those who might disseminate truths into their orthodox country.

History shows continued revolution and persecution of Protestants and of any who were not in entire sympathy with the church of Rome; and even early in this century the rallying cry was, "Long live the Inquisition!" The discontinuance of studies and the consequent decay of knowledge had the natural effect upon the character of the people; and ignorance resulted in degradation and destruction of character and country. At this stage of events, when books were prohibited and a decree of the Holy Office deprived Saint Theresa of those writings so dear to her, she says: "My grief was exceedingly great, for many amongst them were to me a constant source of consolation. What could I do for reading, all Spanish books being taken away, being ignorant of Latin? In this distress the Lord said to me, 'Theresa, be of good cheer; I will give thee the Book of Life.'"

In 1812 the Inquisition was dissolved, and was never again restored, although its power was felt for many years later. The year 1814 saw the renaissance of literary study, but in 1860 only three fourths of the population could read, and in 1871 only one in sixteen attended school; and not until these latter years was Spain opened to Protestantism. A recent writer says: "There is need now in Spain that Christian effort be redoubled, so that the minds of the people, especially the young, be preoccupied with religious truth." German missionaries have been leaders in establishing Sunday schools and in printing and distributing sound religious literature. Among recent accomplishments in missions no work is more widely or well known than that of Mrs. Alice Gordon Gulick's school for girls in San Sebastian. It was organized in 1876 in Santander and removed in 1881 to San Sebastian,

where in 1896 it is reported as having thirty-seven pupils, and as being the "only school for evangelical culture and training of young women in Spain."

"This institution," says the sketch, "has done much to allay prejudices by showing the worth of good and wise Christian training for young women. Several of the students have taken the principal prizes in the government institute at San Sebastian, and attracted great attention by their proficiency."

In 1898 the excitement and agitation caused by the war between the United States and Spain made it seem desirable to move across the border of Spain to the frontier town of Biarritz, France, where the International Institute is still carried on prosperously. Dr. Gulick said of this removal: "I wrote a circular letter to the parents, telling them of our decision and of the plan to continue the work of the school in the new house with as little interruption as possible and on the same lines, intimating that any one could recall his daughter to Spain whenever he should wish to, which could easily be done, as Biarritz is only an hour from the Spanish frontier. A week has passed since that letter was in their hands and no one has asked to have his daughter returned to Spain, while every one who has written is heartily thankful for our being willing to continue our care and teaching. This circumstance is only one of many showing the entirely friendly feeling toward us personally. The opposition to this work has been bitter, however, on the part of many Catholics, and a society of ladies was formed to put every obstacle possible in the way of the progress of the school." Quoting from Dr. Gulick again, he says: "When we moved the boarding-school to Biarritz, we commenced to look quietly for smaller premises for the chapel and day schools. It was something wonderful how the ladies of the Conferena (the society formed to watch and to persecute us) would find out with whom we were treating, and how they would terrorize landlords who plainly wished to let to us. One and another house that had been offered to us was withdrawn, until we thought we would be defeated. Not so, however, for premises were secured and the work has been going on for a month." "It is a great surprise to our friends of the conference, and very much upset them. With great pomp and jubilation the *Te Deum* was sung in their churches, and the ultramontane papers heralded our departure."

In Spain, in this past year of 1900, the greatest triumph in Christian effort has been the success of the Christian Endeavor convention, which, notwithstanding desperate attacks made upon it by church papers, had the defense of leading Spanish journals and men high in the councils of the State. In an account written by Miss Catherine Barbous, she says: "One of the Zaragoza papers quoted from our programme, and called upon the

local citizens to prevent such a scandal as that the first National Convention should be celebrated in the city honored by the appearance of the Virgin and sprinkled with the blood of martyrs." Dr. Clark, who was present, was reported as a most seditious and dangerous character, and was warned there would be trouble if he did not put off the meeting.

But, despite all threats and warnings, the convention progressed, and "was a grand success, far exceeding one's wildest hopes." "The excitement of the Catholic papers show that they appreciate the fact that there is something in Christian Endeavor which really makes them trouble; and they may well feel so."

To quote again the words of Castelar, who says of the progress of his country: "Those who once scarcely dared to express their thoughts, to-day can write whatever they think proper. Those who were once called a party of outlaws, now see open before them the Cortes and the Government. Those who were excluded from the universities for proclaiming free thought, to-day have the right to teach and think what they think and believe. Those who once saw an intolerant church united to an almost absolute state crushing every expansion of soul, to-day have no limit set to the expression of their thoughts. Those who once felt their hearts stirred with indignation against slavery and the markets where human beings were sold, as in Nineveh and Babylon, now rejoice that there is not a slave under the Spanish flag."

Since beneficent lessons are learned through defeat, may we not hope that the coming century may see many messages of peace and good-will carried through the Golden Gate; and that Spain, realizing that self-government in her lost possessions has already brought contentment and progress, may learn that God requires of nations as well as individuals "to do justly and love mercy."

THE famine in India has led to some strange revelations. Among them is this: Many natives who have been educated in England, and have come in closest touch with Western civilization, possess great wealth. Yet not one of them, it is said, has done anything to aid the starving millions of his fellow-countrymen. This has been left for England and America. While British doctors have risked life and worked themselves almost to death in ministering to the plague-stricken, native physicians, educated in English schools, have refused to wait upon them. Education and civilization do not make men merciful and self-sacrificing and self-forgetful. Christianity alone does this.—*Missionary Review*.



President.

MRS. MOSES SMITH,
115 S. Leavitt Street, Chicago, Ill.

Recording Secretary.

MISS M. D. WINGATE,
Room 603, 59 Dearborn Street, Chicago, Ill.

Treasurer.

MRS. J. B. LEAKE,
218 Cass Street, Chicago, Ill.

Assistant Treasurer.

MRS. E. M. WILLIAMS,
85 Rush Street, Chicago, Ill.

Editor of "Mission Studies."

MISS SARAH POLLOCK, Room 603, 59 Dearborn Street, Chicago, Ill.

Chairman of Committee on "Life and Light."

MRS. G. F. S. SAVAGE, 628 Washington B'd, Chicago, Ill.

CHINA.

LETTER FROM MISS NELLIE RUSSELL.

Miss Nellie Russell, of Peking, sends an account of the experiences one Christian family passed through during the persecutions, which shows what kind of Christians the Chinese are.

THE following experience is that of a Christian family living near to the American Board Mission. June 13th, just at dark, they heard people on the street calling out, "Kill them—kill, kill!" A neighbor who was on guard informed them the Boxers were within a few yards of the church, and for them to run. Five families, all Christians, ran out on the back street. Of the five only this one escaped, and they only after much suffering. They all made their way together in the darkness to the "East Side Gate," and there they separated, as their only hope was to escape notice, and they could best hide away in twos and threes. Mr. and Mrs. Yin and their three little children made their way to her sister's on Eighth Street. There they spent the

night; before light they got up and went out the East Gate. As they went through the gate Mr. Yin was caught, and in the confusion the mother with the children escaped and made her way to another sister living three miles from the city. When she reached there her sister said she could not keep her, as they had neighbors who were Boxers, and she must escape at once. She said she must rest a while as she was very tired. Just as she was about to leave Mr. Yin came in. The Boxers, who were only a few in number, had asked him if he was a Christian. "Yes," he said, "I am." He had a gun given him by Mr. Ament; and by giving them that, all his money and part of his clothing, they said they would let him go. They took him out to a cross-road and told him to go east and they would go west. This they did, and he joined his family. After eating, they all started out together and went to another village near there, where there was a bamboo marsh. They hid there for a time, then saw people searching in the marsh some distance from them, and they got up and went on. Had gone only a few steps when they saw a company of Boxers coming. So again they hid. After a time they made their way out, and about dark reached the Chi Hua gate. They passed Mr. Kao's house, saw it was all in flames, and his books, as well as those belonging to the little school, all over the street. Then they made their way to Mrs. Yin's brothers. It was dark when they reached there. Some of the neighbors saw and knew them and said, "The Boxers are going to search every house to-night, and if any Christian is found he will be killed." Mr. Yin said, "Friends, if the Boxers come you need not be afraid; they will only touch us; we will see that no one else is harmed." The night was quiet, however, and they all managed to get a little much-needed rest. Again they were up before light, and went north to a cemetery. There they hid till noon. They had had nothing to eat all the morning. About noon they were seen by two women who said, "There are some followers of the devils." Hearing this they got up and made their way toward the East Gate. Mr. Yin was a little in advance, carrying the second little girl. Mrs. Yin was carrying the youngest and holding the hand of Ruth, then ten years old. She looked around and saw two men following them. They called out to her, and she, instead of running on after her husband, stood and waited for them. They said, "You are a Christian." "How do you know?" was her reply. "The mark of the cross is on your forehead, and you must go with me." Mrs. Yin said, "I cannot go with you; I must go on after my husband." They seized her and took her to a street near the Pieü Mèu. There they were joined by forty or fifty Boxers. They asked her who told her to scatter medicine all over the streets to deceive people. She said, "I have not done that." They next asked her how many people she had

killed. She said, "I am a woman; how could I kill any one?" They searched her to find medicine, then took the ashes from the incense and sprinkled on her face. The leader then seized his knife and laid it on her neck, was about to kill her when some one called out, "Let her go; she has done no harm." After some talking back and forth she was unbound, but had only gone a few steps when she was again seized and bound. They made her kneel down, bound her arms behind her back. Again she heard some one say, "Let her go; her heart is hard." Again she felt the knife at the back of her neck. "But I was not afraid; my heart was quiet," was her



MR. YIN AND FAMILY.

remark. At last they let her go and she moved away; slowly this time, for she was faint from hunger, and she felt the Lord had and would care for her. Back over the ground she went, and hid in the bamboo marsh. All day not a mouthful of food. She saw an old woman, mother of one of the M. E. Church members, begging for a drink of water, but instead of getting it was seized and carried off to a Boxer camp. Mrs. Yin asked for water, but was refused. She met a man and told him who she was. He was kind and gave her a little money, and said he would help her get to her sister. People who knew him tried to have him give her up to the Boxers, but he said, "No ;

she is a good woman." It was dark when she reached her sister. When the latter saw her she cried out, "I cannot save you." She, however, gave her some tea and cake. At last, after much talking, they said as long as Mr. Yin was not with them they would let them stay all night. They had a sweet potato cave out in the field near their house, and decided to put it in order and hide them there. While clearing it out the next day, and getting it ready, a message was sent them by some neighbor telling them that the Boxers knew of the cave and would visit it that night; also their home. It was nearly dark then, but Mrs. Yin and her two little girls started out and again hid in the bamboo swamp. It was cold and so dark. The children slept. Mrs. Yin put some of her clothing over them and crouched near, keeping watch all night long. For hours a man walked around the swamp with his dog, the latter barking most of the time.

Before it was light she made her way to the Au Ting Gate, and from there across the city to the Ping-tzê Gate. There she saw the Boxers seize three men, and she hid back of a small temple. At last she noticed that she was being followed. She heard people say as she went along, "She is a follower; let's give her to the Boxers;" others said, "Never mind what she is; let us mind our own business." That night she hid in a corner of the city wall. That day they had had two small millet cakes to eat. The next morning she went back to the Au Ting Mên. She sat till noon on the steps of a coffin shop. She was told to move on, but she was too weary and had no place to go. Toward night she started to the east, and some one passing said in a low voice, "Don't go east; the Boxers are there and killing everyone they see and suspect." She went out into a field, found a vacant house, and as it was raining crouched down in a corner, cold, wet and hungry. She did not sleep, but the children did. She thought her foreign friends were all killed, her husband in the hands of the Boxers, and that it was but a question of a day or so for them. In the early morning she said to her little girl, "We will go and see if they are all killed." They had prayers,—the little girl praying she might find her father that day. They made their way by back streets to their old home, saw the place in ruins, and people stealing the bricks. Some one asked her where she was going; she said she was going to the M. E. Mission. She saw the soldiers kill a man, and hurried on. She heard people say, "There goes a Christian," but on she went. She went into the police station near the mission, and was told that all the foreigners and Christians there had been killed. She went out, and while debating what to do next saw an ice man turn down the street near the mission. She asked him where he was going, and he said, "To take ice to the foreigners." She followed him, and soon was with her friends. Five

nights and days had she wandered about the city. At the same time she was taken by the Boxers her husband saw a band coming toward him, and with his little girl in his arms jumped over a wall near him into a court, ran across this, jumped the second wall, and found himself in a small street. He made his way across the city toward the British Legation. They had outposts, and he got near to one; tried to talk with the British marine. He saw the child in Mr. Yin's arms and took him to be a Christian, kept him with him all night, and the next morning brought him to us.

This little girl with him was five years old, and though for a day and a night did not have anything to eat, never cried out once, even when her father jumped the two walls with her. When he reached the mission he was put on night duty, and until the mother came the child would not leave him. Even in a pouring rain she insisted on going with him to his post. It was a happy reunion, theirs; the only one of four families to reach safety. Safety, I say; the others too are safe—so safe in the keeping of the One who loved them and for whom they died.

AFRICA.

A VACATION EXPERIENCE.

BY MISS HATTIE CLARK.

LETTER DAY has come again. This one is under different circumstances from most of them. Our Zulu family consists of seven instead of seventy. We closed on Tuesday of last week, having our graduating exercises in the afternoon. We had our usual decorations—wire netting stretched across one end, and that filled in with touches of green. The white flowers at a distance looked like lilies of the valley.

Our exercises began at half past three and lasted till six o'clock. They consisted of recitations, essays from the graduates and dialogues, with plenty of songs by the boys. The dialogues were home productions. We called the best one "The trials of a housekeeper in securing servants." The boys have varied experiences in seeking work in Durban. Many of them do kitchen work. The colonists prefer boys to girls in most cases. The boys like the indoor work; why the kitchen I do not know, but that seems to be their preference. Their experiences along this line furnish material for a good play. Mrs. Cowles and I had them act, while we put in suggestions until it was complete.

There was the husband and wife. Six different boys come to offer service. Four were taken, and for different reasons did not please. One

forgot, burned, the bread up, forgot to cook at the right time, etc. Another stole the silverware, etc., the sugar, etc. One was a raw heathen, and could not come into line with civilized ways, etc. It was very funny, and pleased the boys. The essays would have to be read to be appreciated.

By eight o'clock they were ready for supper. After supper I was about inspecting things, and found the cups and dish-pans not washed. I called the boys whose duty it was to wash them on other days, and asked why they were dirty. They said, "Oh, I was not know they must be washed now!" Their time of drinking was finished; and there would be no more occasions for clean cups. We tied up books, settled bills, made out railroad blanks for tickets to Durban, settled old scores, etc., until 1.15 o'clock A. M. The boys left at four o'clock, so there was three hours of quiet.

Jubilee always looks like a cyclone had struck it after the boys finish packing; so our seven boys who had remained for the vacation, and I to boss them, went to work. We have scalded, scrubbed, white-washed, hunted B flats, etc., until Jubilee is perfectly safe for people to live in, even in the boys' part; but it is always so, only added opportunity for the use of carbolic and whitewash is given when the boys vacate. We use gallons of carbolic for our floors, doors, beds, etc., as a preventive from disease germs, etc. I don't scrub, but I stand over the boys while they do it. I look as dirty sometimes as they.

Mr. Cowles has ridden miles, visiting station schools. Now he is making out reports for the Government. Then will come his accounts, then a missionary meeting. Perhaps he will have a few days of rest, but that is the way of his vacations. He has a cottage rented for six weeks by the sea. I am to stay a while with them, but then may go up country. I am not sure what I want to do. Traveling and touring is very expensive. You know there are hills, but we are on the coast lands down low with the sea level. We can go 4,800 feet above sea-level, where the air is invigorating, if we can afford it and have the time.

HOW THE GLORY KINDERGARTEN SUFFERED FOR SCIENCE.

THERE is a beautiful book for children called "The Seven Little Sisters." Miss Jane Andrews wrote it, and thousands of children have listened intently to the stories she tells of our sisters in other lands.

Advocates of the "apperception" theory would "triumph gloriously" over any who dared oppose this, could they know how these stories help the school lessons in geography.

The children who hear these stories in the kindergarten have the unity of the globe and the relation of the "Little Sisters" to it, and to each other, fairly in mind, each separate story making, when school days come, an interesting peg to hang more extended knowledge upon.

Our children could give points on Lapland, Arabia, Africa, Germany, Switzerland, China. This summer they have been touring in South America, and in Peru where the quinine grows.

They have enjoyed hearing about the clothes that "Little Sister" doesn't wear; they could so easily appreciate her happy (?) condition. They loved to hear how her mother swings her up in a vine hammock at night,—a lovely place to watch the moon and stars,—and how she played with monkeys and parrots in the daytime; how she went up into the mountains, sometimes, with her father, to watch him take the bark from the trees which had such beautiful white blossoms, then followed breathlessly as the narrator packed that bark on llamas, bringing it down to the sea, at last landing it, some of it in Japan, to give to children who kicked bedclothes off at night, thereby getting cold and fever, making it necessary to send for the doctor, who gave them very bad-tasting medicine, the very stuff from those trees in Peru.

"Do you remember how this medicine tastes?" They were rather hazy about it, so each separate youngster was warmly urged to bring a sample the next morning, and some of them did it.

Well, we sat together in the morning circle, teacher and children. We each took a dose of quinine. Don't be shocked; it was a very little dose, and it was in the interest of science,—not half so bad to endure as some other things done in the same cause, and it was a great deal of fun.

The teacher went around the circle, dosing one at a time, so we all had the benefit of each separate grimace, or each exhibition of stoicism; and when the teachers themselves, foreign, as well as the rest, pocketed their faces and sought refuge in their handkerchiefs, great was the howl of delight.

That's the way we suffered, but there was much that was not suffering. Most charming pictures of the vine hammocks with the moon and stars shining down; of the mountain and the trees; of the laden llamas; the ships; yes, even the sick children at home, and the messenger running for the doctor; the doctor coming in his jinrikisha to bring quinine and relief—all these works of art were the children's own, as well as the clay modeling representing the story,—you see, don't you? Why, we did the drawing and modeling simply to strengthen the impressions by making expressions. The teachers put the story in, and gave the children a chance to put it out.

Those children knew it well, and the pictures and modeling were most interesting to see.

But more than the geographical knowledge was the broader thought of international life, dependence upon other countries than their own; a lesson we adults are learning in startling object lessons nowadays. It is good to sow a seed, even in tender years, if the thought which, when germinated and grown, will flower into a sense of international obligations as well as privileges.

The "Glory" began its eleventh year on Monday, September 10th. Our places are filled, and seventy applicants are now waiting for next April! —*From Mission News.*

POSSIBLY the most eloquent passage that Dr. Guthrie ever uttered was one in which he said little. He was pleading for a ragged school, and a large congregation of conservative people were opposing him. One man said: "I am utterly opposed to this plan. You intend to go down among those people who are the very off-scouring of the earth, dirty, filthy, intemperate and vicious, expecting to make decent folks of them. I for one do not care to spend my money in trying to accomplish what is impossible. The very rags on which your feet step as you go along the street are better than they." Dr. Guthrie, filled with indignation, took a piece of white paper and waved it before them. "My friends, what is this paper made of? Is it not made of those very rags that you trample under your feet?"—*A. J. Gordon.*

WOMAN'S BOARD OF THE INTERIOR.

Mrs. J. B. LEAKE, TREASURER.

RECEIPTS FROM FEB. 10 TO MARCH 10, 1901.

COLORADO	144 51
ILLINOIS	726 42
IOWA	219 98
KANSAS	80 25
MICHIGAN	514 31
MINNESOTA	503 08
MISSOURI	78 53
NEBRASKA	80 88
SOUTH DAKOTA	41 50
OHIO (see next month's report).	
WISCONSIN	547 04
FLORIDA	50 00
CHINA	50 00
TURKEY	73 96
MISCELLANEOUS	31 53

Receipts for the month	3,141 99
Previously acknowledged	15,764 41
Total since October, 1900	\$18,906 40

INDIA RELIEF FUND.

Received this month	3 00
Already forwarded	31 74
Total since October, 1900	\$34 74

CENTURY FUND.

Received this month	155 25
Already reported	1,614 38
Total since October, 1900	\$1,769 63

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

Received this month	40 00
Already forwarded	289 00
Total since October, 1900	\$329 00

Mrs. E. M. WILLIAMS, Ass't Treas.

For use in Library only

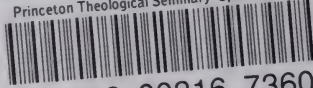
University of Toronto

For use in Library only

I-7 v.31

Life and Light for Woman

Princeton Theological Seminary-Speer Library



1 1012 00316 7360